

THE BOOK OF REVELATION
Paraphrase & Annotations

ANONYMOUS

1693

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THE BOOK OF REVELATION
PARAPHRASE AND ANNOTATIONS

Translated by: ANONYMOUS

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It would be rare to imagine a more enthusiastic member of the ISBC than my long-time friend Jim Baden. Since joining the Society, he has amassed an extraordinary collection. Visiting his library could be a temptation to violate the tenth commandment were it not for his great generosity and eagerness to share what he has brought together.

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Among the first publications in this Series is a reproduction of Isaac Leiser's 1904 *The Twenty-four Books of the Holy Scriptures*. Society members will especially enjoy knowing that the particular volume by Leiser was once the personal copy of Arnold Ehlert, the founder and first president of the ISBC. "A gift to A. D. Ehlert from Dr. H. A. Ironside, summer 1947" is handwritten on the flyleaf.

Jim Baden shares the reverence for Scripture that has moved the leaders of our Society to give so freely of their time and energy for the past thirty-five years. He has profound respect and gratitude for the heroes and heroines of Bible translation—from Wycliffe and Tyndale down to the present time—who worked so hard, even sometimes at the risk of life—to make the Bible so readily available to the world today. Like other members of the ISBC, Jim regards the Bible as more than just a great book to be collected. To use his own words, he speaks of the Scriptures as "God's method of communicating with his intelligent creatures . . . to be most carefully read and contemplated to discover its meaning and value for life in the present and future."

What is more helpful in discovering the meaning of Scripture than to have readily at hand a good collection of different versions? Some have even suggested they would rather have a variety of versions than commentaries! As the translators of the 1611 King James Version quote Saint Augustine in their memorable preface, “ ‘Variety of Translations is profitable for the finding out of the sense of the Scriptures.’ ” “Therefore blessed be they,” the preface continues, “and most honoured be their name, that break the ice, and giveth onset upon that which helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God’s book unto God’s people in a tongue which they understand?” And speaking of those who have labored to prepare translations other than the King James, the 1611 scholars urge “that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance.”

It is in this spirit and for this purpose that the **Bible Versions Reproduction Series** has been inaugurated.

William E. Paul, Editor, *Bible Versions and Editions*; Don Heese, Journal Production Manager; Sid Ohlhausen, Membership Secretary; Mark Mage, Editorial Assistant; Jim Baden and this writer have each supplied several hard-to-find versions for this reproduction. *

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Those interested are urged to contact the Publisher or Sidney Ohlhausen, Membership Secretary of the International Society of Bible Collectors, at: Box 20695, Houston, TX. 77225.

Graham Maxwell
(Charter Member #12)

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Bill Chamberlain

T H E
B O O K
O F T H E
R E V E L A T I O N
P A R A P H R A S E D ;
W I T H
A N N O T A T I O N S
O N E A C H
C H A P T E R.

Whereby it is made plain to the meanest
Capacity.

D A N. XII. 4.

—Many shall run, to and fro, and Knowledg shall be increased.

H A B. II. 2.

—Write the Vision, and make it plain upon Tables, that he may run
that readeth it.

L O N D O N: Printed in the Year, MDCXCIII.

THE PREFACE.

THere is scarce any part of Holy Writ, which hath met with a more severe entertainment in the World, than this Sacred Book: For although it hath evident Characters of its Divine Authority, and more Humans Testimony, than any other Book of the *New Testament*; yet upon the increase of the *Millenary Controversies* in the Church; it was first called in question, and then boldly, and impiously rejected, by that party, whose Sentiments it opposed, until they had found out a way of reconciling it unto them. Into such extravagancies will immoderate opposition transport men, and a fond Love, and heady Zeal for private Fancies and Opinions! Neither have those who have endeavoured to illustrate, and clear the difficulties of this Mysterious Book, met with less gentle usage in these latter ages, especially

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ally from those of our own Nation ; but have been commonly represented as Frantick Zealots, and Crazyd Enthusiasts ; or where such Characters could not be fastned on them ; they have been generally depressed in the World, if their Sentiments proved contrary to what was most prevailing in it ; to the great discouragement of inquisitive Persons, and to the mighty hindrance of Truth, and Knowledg ; which never thrive better than under a gentle, and moderate freedom. And therefore, I cannot but regret (although it be to the Dishonour of my own Nation) the hard fate of those two excellent Persons, Mr. Potter and Mr. Mede ; the former of whom, although admirably skilled in many abstruse parts of Learning, yet lived, and dyed in an obscure retirement, in a remote corner of the Land ; whilst the other (the Ornament of our Church, and of the Age he lived in) was never able so much as to keep a Horse for Health, not State, which was the height of his ambition. And I wish I could say, that we were grown more favourable to such disquisitions ; that so a considerable person, of deep Thought, and of great insight into Mysterious Truths, (upon whose *Hypothesis* the following Interpretation is chiefly grounded, after much doubt, and tryal of it) might not be permitted to struggle with adversity, and lie under the depressing circum-

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circumstances of Restraint. But, alas, I fear that (like the Apostle Peter, (a) when he desired the continuance of the Glory of Christ's transfiguration on, upon this Earth,) we know not what we say, when we wish that such men had met with greater advantages in the World, as the present state of it is; and that we ought not to seek (b) great things for our selves, or others, whilst the Church is in a Sackcloth State, and Condition; but that our Souls are to be suited to God's Dispensations, and we are not to aim at high things, in the times of public calamities. And whosoever makes this use of privacy, and adversity; may sooner meet with Divine Visitations, and comforts in the most obscure corner; and with Spiritual Illuminations in a *Parlor*, or a *Prison*; than amidst the greatest affluence of the enjoyments of this World; and all the advantages of great Parts, many Books, and much Learning; which too often swell the mind, and puff up, more than edifie; whereas the chief qualifications (next to Prayer, and the Divine assistance) to the attaining to Knowledge in this, or any other part of Scripture, are Humility, Industry, and Patience in searching; and a ready submission to

(a) Luke 9. 33.

(b) Jerem. 45.

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Convictions, although they prove contrary to our former thoughts, and our present interest. For great application of Mind, is necessary to search into the bottom of Mysterious Truths; and a man who would understand the Will of God in this Prophecy; must during the Study of it, renounce Parties, and Prejudices; and divest himself of his former Principles, although never so deeply rooted, and never so seemingly rational; and closely follow that Sense, which appears to be the meaning of the Holy Spirit. For God's Thoughts, are not as our Thoughts; and men of the greatest strength of Reason, when they happen upon false Principles, and too strictly adhere to them, are of all others the most irreclaimable. It were easy to shew that *Alcasar* (who spent twenty Years in the Study of this Prophecy) *Ribera*, and other very Learned, and Judicious Men amongst the *Romanists*, had scarcely missed of many great Truths, if they had not been of that Communion; and that several truly great and good Men among the *Protestants*, were misled by a too fond respect for some private Principles: Such as were, the impossibility that so gross an Idolatry, and To Universal an Apostasy, as is supposed in this Prophecy; should ever be permitted to overspread the Face of the Visible Church, which yet is supposed should actually come to pass towards the end

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end of the Word, by *Ribera*, (a) and other learned Papists, chiefly upon the evidence which this Book afforded them : And such also was their opinion of the necessity of an uninterrupted Succession in every Church ; and the impossibility of deriving it from one which was *formally* Idolatrous ; together with a greater Love for the outward Peace, Unity, and Prosperity of the Church ; than it is capable of, during this imperfect State ; in which they seem to have rested, without expecting one of a different Nature : Which seem to be the chief prejudices, upon which, *Grotius*, Mr. *Thorndick*, Dr. *Hammond*, and others, espoused a groundless, narrow, and inconsistent Hypothesis, contrary to the common Doctrine of Protestants, and of the Churches of which they were Members, and to the Scope, and genuine sense of the words of this, and other Prophetical Books of Scripture ; as hath been sufficiently shewn by Dr. *Moore*, Dr. *Cressener*, and several Divines of Foreign Churches : Whereas Mr. *Mede* seems to have been rewarded by God, with the best grounded, the most consequential, and the most comprehensive Hypothesis of any other ; for his great freedom

(a) *Viegas*, *Victorinus*, and most of the Ancient Fathers;
Alcaf. pag. 20.

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of Mind, impartial Search, and universal Charity ; which were joyned in him, with a rare, and uncommon mixture, of slowness, and yet largeness of thought. I am not ignorant, that many excellent persons, who have shaken off the fetters of Prejudice, and Education; and have too great Souls to be confined within the narrow compass of a Party, or a private Interest; are yet very averse to the Writings of those, who offer at the Interpretation of Prophetical Scripture, if their sentiments seem to look with a too close, and threatening Aspect upon the Age they live in: because of the frequent falsity of such pretences; and the ill influence they may have (especially at some times, and seasons) upon the publick peace of Church and State. And indeed, ~~they are not~~ to be blamed for being cautious, and watchful over such Pretenders; especially at a time, and in a Nation so prone to *Enthusiasm*; and so easily transported into irregular Practises, upon any new, or unusual Occurrence. But although due caution be commendable; yet a settled aversion to, or a careless neglect of searching into Scripture Prophecies, may be of as ill effect to the Publick, as the Confidence of false Pretenders to the Interpretation of them, or the rashness of the giddy Multitude can possibly be: And I cannot see what excuse Learned Men can have, for not weighing
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and considering, what is offered from *Scripture*, *History* and *Reason*, towards the clearing up of that *Prophecy*, to the Study of which, the reward of *Blessedness* is promised in it. Rashness, and groundless Confidence, and pretences to immediate Impulses, when not agreeable to *Scripture*, or *Reason*, are indeed to be Despised; and it is fit that even those who propagate *Truths* after a Turbulent and Zelotick manner, should be restrained; but when things, which may seem something strange, and uncommon, are offered by Men of *Piety*, and *Learning*, although with an Air of some more than ordinary assurance; it is very commendable to search into the grounds of them; and not wholly to slight them, although there may be a mixture of *Frauley* and *Error* in them: For God doth not now ordinarily assist after an infallible manner; and sometimes permitted even his *Prophets* (a) to Err, when their desires were too eager, and their approbation even of a good design too hasty, and they spake as *Men*, not as *Prophets*.

Enthusiasm, which arises from an overheated Imagination, is indeed a dangerous Disease of the Soul; and it is, I must confess, something diffi-

(a) 1 Sam. 16. 6. 2 Sam. 7. 3. 2 Kings 4. 27.

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cult for the best, and wisest Men, to avoid all taint, and infection of it, whilst they are too intent upon the Study of *Prophetical Scripture* ; especially of those parts of it, in which God (who hath afforded us in *Scripture*, suitable matter for the exercise of all our Intellectual Capacities) has condescended to the *Fancy* , and *Imagination* of Mankind ; and has entertained them (as he hath done in this Book, if I may so speak) with a *Divine Opera*, representing the greatest transactions belonging to his Church, in *Sacred Emblems*, and *Hieroglyphicks*. Upon which consideration, care hath been taken, that no interpretation should be inserted into the *Paraphrase* upon the *Text*, which was not thought to be justly grounded upon the *Scriptures* quoted in it ; and bare *Imagination* hath not been in the least indulged, but in the *Annotations* ; where it is Lawful to Exspatiate, to propose conjectures to the Learned World, and to give the reins to *Fancy*, but under the curb, and restraints of Reason, and Prudence. But although *Enthusiasm* (which is a false pretence to extraordinary Impulses, and Inspirations from God) be very pernicious to the Souls of Private Persons, as well as to the Publick ; yet it is certainly of very ill consequence, rashly to reject every thing as *Enthusiastick* ; in the performance of which, good, sober, and judicious persons, profess themselves to have
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found sometimes more than ordinary assistance, upon the due use of proper means: Because it tends to the disparagement of the Gifts of the Holy Ghost; encourages Men in a Jejune, dry formality of Religion, without inward Life, and Spirit; and robs them of much of that Joy, and Comfort, they might otherwise find, in *hearkning what God the Lord will say unto them*, by bringing natural, and revealed Truths into their Minds, and by opening, and awakening their Ears to Discipline, and Instruction; for *God speaketh once, yea, twice, but man perceiveth it not*. For let Men of narrow Souls, or those who have accustomed themselves only to dry Reasoning, think what they will; it is evident enough from some Mens Experience, and from the very Spirit, and Majesty which appears in their Discourses; that they are raised sometimes above themselves; and are afforded a clearer, and larger prospect, of useful, great, and momentous Truths, than their Faculties do ordinarily arrive to; or could have reached, without Divine Assistance. And extraordinary Truths, are not only to be expected from those, who have an happy Concurrence of all the Endowments which compleat a *Great Genius*; but are frequently bestowed upon men of meaner abilities; such Oar being often found amidst much Dross, and many Imperfections, especially of Style, and o-

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ther Ornaments, which the World too much values, and unreasonably dotes upon: God for the Exaltation of free Grace, and that men might not Glory in themselves, and attribute things to their own Skill; sometimes making use of the foolish, weak, and base things of the World; to confound the Wise, the Mighty, and most valuable things in the esteem of Men. And therefore, I hope, that men of Wit, and Natural Accomplishments; will not disdain to look into Authors, whose way of management may at first sight promise little; much less, rashly despise great Truths, for not being cloathed in a modish Dress: For many men, who have true, and just Thoughts of things, are very unhappy in expressing them; and they who much Study the *Prophetical Writers* (whose Style, as the ingenious *Theorist of the Earth* truly observes, is rather Bold, and Noble, than Just) will contract a swelling, obscure, and Metaphorical Style; which, elevated Minds, and even *Plato* himself, could not avoid; nor the generality of the first (a) Philosophers; who are observed to have admitted a Divine Principle into their Philosophy (the want of which is an unpardonable fault in *Aristotle*, and others) as if an uncommon, and freer Style, were

(a) *Plutarch*, *Flavius Josephus* &c.

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the effect of Noble, and Divine Thoughts ; and a too close, and jejune one, were the sign of a narrow and an Atheistical Disposition.

But whatsoever may be thought of the Interpreters of this Prophecy ; the Prophecy it self is certainly worthy the utmost thoughts of all Pious, Learned, and Ingenious Persons ; whose pains will be sufficiently rewarded, by the pleasure, Spiritual Profit, and Advantages they will reap from it. For what can afford greater pleasure to Pious Minds, than to have a view in lively Emblems, of the Throne of the Majesty of the great God ; and to see his *Glory*, and *Goodness pass before them*, in Mystical representations of his Attributes, of the Mystery of our Redemption, and the Glorious Kingdom of Christ, the Lamb slain from the Foundation of the World ? Who can forbear breaking forth into Praises, and Thanksgivings, upon reading the Songs of Victory, which the blessed Spirits sing before the Throne of God, at the several Exaltations, and Triumphs of Christ's Kingdom ? And who is so in Love with this present World, as not to wish that he were Dissolved, that he might be with Christ in his holy Mount (a) ? And that even this Earth, and Hea-

(a) Chap. 14. 1.

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vens might melt and pass away (although he himself should suffer Loss thereby, and be saved, but so as by Fire) that he might be with Christ, and the blessed Saints, in a New World, wherein Righteousness shall dwell? What more grateful Entertainment for an Ingenious Mind; than to have a prospect of all the great Transactions of the World since Christ's Resurrection, represented as in Scenes shifted by the Ministry of Angels, at each great change upon the Stage of this World? For this Book is a *Divine Drama*, full of holy Art, and sacred Ornaments, taken from *Prophetick Symbols*, and *Eastern Hieroglyphicks*; into which the Holy Spirit hath transferred most of the Beauties, Excellencies, and Magnificence of the *Old Testaments*; and the greatest part of the *Types*, and *Figures* of the Law; the Throne of God, and the Kingdom of Christ, being the *True Tabernacle*, of which *Moses* saw the *Pattern in the Mount*. And the Art observed in it, is very admirable, and much like that of a true, and just *Poem*; the design of it, being one great Action, *viz.* The Kingdom of Christ, to which all the lesser Actions are Subservient as to one great End; which is carried on after a delightful, as well as an Instructive manner, by Descriptions, Narrations, a Chorus of Angels and blessed Spirits, and by Christ himself speaking on great occasions; as by so many *Episodical Ornaments*. And may

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may God inspire some Pious and Devout Soul, with a *Poetical Spirit*, suitable to the greatness of the Subject ; with a Spirit like that which came from him upon his Servants *David*, and *Solomon*, when in Divine Raptures they set forth the glories of his Kingdom; for the Subject well deserves an inspired Pen, and will outlive all which have been hitherto undertaken, as affording the most proper matter for the Devotion and Contemplation of the New World ; and therefore may be justly recommended to all Ingenious Persons, as worthy their most serious Thoughts, and pious Meditations.

Ribera (a learned *Romanist*) resembles this Prophecy to a vast Ocean full of Deep Gulphs, receiving, and ~~swallowing up~~ all Human Wisdom ; and the Metaphor, although something bold, hath much of Truth in it ; there being few of the Liberal Arts, and Sciences, which the Eternal Word, the Wisdom of God, hath not made use of in it ; to exercise the understanding of those who have Spiritual Wisdom, and to confound the Wisdom of those who are wise in their own conceits. Here the Sacred Orator may find the most Magnificent Idea's of Divine things ; and the most lively Images of what can most effectually raise Admiration, Love and Fear, the most prevailing Passions of Mankind ; viz. the Glory of God, and of Christ's King-

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Kingdom ; and the horror and dread of the Punishments denounced, and executed in it : And all this expressed in a Style (a) more than Human; whereby some of the wisest and best of all Ages, have been induced to search into it for the Providential Fate of God's Church; and to admire and acknowledg its profound depth, and Divine Authority, (as that great Critick, (b) *Dionysius Alexandrinus* did) even when they professed that they could not fathom the meaning of it ; which is no slight Argument of the peculiar Majesty, and Excellency of this Book. Neither let nice VVits be offended at the *Paronomastical Allusions* may be found in it; for they are frequent in (c) Scripture (as they know who have skill in the Original Languages) and were much in use in the *Eastern Nations*.

Those who have skill in *History*, and *Chronology*, may here exercise it, with great Delight and Satisfaction; and every mind that bath *Wisdom* (whether it be in *Numbers*, *Geometry*, *Architecture*, *Colours*, *Pre-*

(a) *Stylus sive Structura Orationis, qualis nunquam à Mortalibus usurpata fuit, nec apud quenquam Humanum Auctorem Extat: יָעֻבְּרַתָּא hic vides non Humanam. Cotton. apud Poli Syn.*

(b) *Euseb. Hist. Eccles. 7. 25.*

(c) *Vid. Maimonid. Duët. Dubit. 2. 43. Gen 9. 27. 49. 8. 16. 19. Jerem. 1. 11, 12. Dan. 5. 25. — 29. Zephan. 2. 4. and the Notes on Chap. 2. 1, 3.*

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Precious Stones, Meteors, or any other parts of Knowledge here hinted at, or alluded to) ought to contribute their skill to it. For united Endeavours best promote Knowledge; and God himself usually joyned (c) many together, Two at least, in every great, and Weighty Work: He gave *Aboliah* to *Bezaleel*; joyned *Aaron* to *Moses*; and Christ sent forth his Disciples by Two, and Two; and raised up Two Witnesses, to testify to the Truths of this Prophecy. And therefore, I cannot but earnestly entreat all that are *Wise-hearted*, in whose Hearts God hath put Wisdom, and skill in Arts (for they are from him, and may thereby be Sanctified) to stir up the Gifts which are in them, and to joyn heartily, and unanimously together, for the service of the approaching Sanctuary, and Kingdom of Christ, for the work hath been long retarded by the noise of (b) Axes and Hammers, that is, by Divisions, and Contentions amongst Christians, which ought not to be heard in the Building of God's House; whatsoever hath been hitherto permitted, under imperfect, and lower Dispensations.

(a) *Exod.* 31. 2, 3, 6. 36, 1, 2. *Eccles.* 4. 9. *Mark* 6. 7. 1 *Cor.* 12. 8.

(a) 1 *Kings* 6. 7.

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But further; if the *Hypothesis* here advanced prove true; and this Book be found to contain the great Events belonging to the Christian Church, from the Reformation to the End of Time, and to the Kingdoms of this World, as they have a relation to it; will it not afford a most cogent, and most illustrious Proof for the Being of a God, and a Providence; and for the Divine Authority of the Scriptures; and most effectually silence the little, and unreasonable Cavils of *Atheists*, and *Antiscripturists*? For how could so long a Series, and so great a variety of Events, depending on rational Instruments, and free Agents, seemingly independent on each other, and yet all tending to *One End*, be revealed so long before their accomplishment; but by *One Infinite Mind*, or *Understanding*, comprehending all things at one View, and overruling, and conducting them all to *One End*? What but *infinite Mind*, and *Wisdom* could foresee, and so exactly describe the *Orderly* (a) *Succession* of the Roman Emperours, by the very particular Countries from which they came; and the great occurrences which happened under them; or so exactly (b) foretell the very *Period*

(a) See Chap. 6.

(b) See Chap. 2, 10 6, 9—17.

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of the Persecution under Dioclesian; and at so long a distance shew the Souls of the Martyrs under the Altar, and the fatal overthrow of Paganism? What else but the *Eternal Knowledge*, could foretel, and that so particularly, in exact agreement with all History; the Destruction of the *Roman Empire*, and the (a) Various Fate of *Rome*, so often taken and retaken; so often Burnt, and yet not utterly Consumed? What else but *Wisdom it self*, could so livelily (b) represent the innumerable swarms of Tormenting *Saracens*, the *Locusts* and *Scorpions* of the Earth; and the mighty inroads of the *Turkish Cavalry* passing the River *Euphrates*; and foretel the very manner, and precise time of their taking *Constantinople* (which cannot therefore be the *Beloved City*, as Dr. *Hammond* supposes) in agreement with the *Opinions* of the latest, and best *Chronologers*, after a doubt concerning it? What else could Connect the *Saracenick Wo*, with the *Idolatry* of the *Christian Church* as a Scourge to it; and foresee, that *Mahomet* (a *Counter-Antichrist* to the *Papal One*) should arrive to a *Supremacy* in the *East*; soon after the *Christian* (c) *Chalifs*, or pretended *Vicars* of *Christ*, had Usurped one of another Nature in

(a) See Chap 8.

(b) See Chap. 9.

(c) See page 136, 137.

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the West? What but (a) that infinite Wisdom which reacheth from one end to another, and doth sweetly Order all things; could thus declare the end from the beginning; and from ancient times, the things which are not yet done; and unite together so many distant Events (in agreement with the Prophecies, and Types of the Old Testament, and the Truth of all Profane History) and make them conspire to One End, the Kingdom of his Son? Let the Oracles of the Heathens, shew any thing like this; or the most daring Wit demonstrate (and no less evidence ought to satisfy him of the contrary) how this could otherwise come to pass. And if this Book be of Divine Authority; why should the Divinity of our Saviour be doubted of? Who is expressly called (b) God in it, receives Divine Worship from Angels and Men; and has the same Attributes given him with God the Father, and is always represented in it as One with him. For such plain Testimonies ought to outweigh the contrary prejudices, which proceed chiefly from the Imperfection of our finite, and limited Understandings, and their utter inability to comprehend an Infinite Being.

(a) *Is.* 41, 21—29. 44. 6, 7. 45. 21. *Wisd.* 8. 1.

(b) *See Chap.* 1. 8, 14. 3, 21. 5, 6, &c. 17, 14. 19, 9, 10, 12, 13. 20, 6, 12. 21, 6, 7. 22, 6, 13.

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But as this Prophecy is Instructive in great Truths, so does it afford satisfaction also in many doubts: For from hence men may learn not to be too much disquieted at great Changes, and Revolutions in Churches, and States; and may the more readily be induced to submit to what is not evidently sinful in them; because they are from God; and that all such great Events are some way or other conducive to Christ's Kingdom; God often making use of the Sins of Men, to bring to pass the Wise, and Good, but Mysterious Counsels of his Will. And from hence also much may be learnt with relation to the Government, (a) VVorship, and Reformation of the Church, and to the abating of the warm Contentions about them amongst Protestants; for seeing that all Church States are as yet imperfect; and, like the Jewish Dispensation, but Temporary Ordinances until the time of the Reformation in order to the Kingdom of Christ; the best ought to bear with the worst, because they themselves are but Imperfect; and instead of violent Heats, and Animosities, should endeavour to shew each other, the Pattern, Form, and Fashion of God's House, the Apostolical Model, frequently mentioned in this Prophecy; that so

(a) Read the Epistles to the Seven Churches, Chap. 2. and 3. And Chapters 5. 6. 7. 10. 13, 18. 21, 10—27.

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they may all (according to the expressions of Ezekiel, (a) in whom there is a Type of Christ's pure Church, whatsoever some triumphant Writers, may, with scorn enough, have said to the contrary) be ashamed of what they have done, and of their Iniquities, and Deviations from it. And in the mean time, until God shall reveal even this unto them; what should they do, but in obedience to the Apostolical Precepts; Bear one anothers Burthens; please others rather than themselves; in Honour Prefer one another, do all their things in Charity; and to edification, and Peace, as well as for Truth, Decency, and Order.

And let not any sincere, and conscientious person of the Romish Communion, be offended at some harsh expressions he may find in this Book; for they are no other, then the Holy Spirit makes use of; to give them a true, and just Idea of the deformity and odiousness of Idolatry, Cruelty, and Church Tyranny in God's sight; that so they might be the more effectually deterred from them: and to create in the minds of Protestants, a due abhorrence of such Practises; by Notions, and Symbols apt to raise a just indignation against them; which have also, by God's Providence, been so deeply imprinted in the minds of the Vulgar, that

(a) Chap. 43. 10—12.

The Preface.

all endeavours of some Learned Men to the contrary, have been unsuccessful, and sometimes of fatal consequence: and why should men speak peace, where God does not; and give complementary Names to those, whom the Holy Ghost hath stigmatized, and made infamous? So that if the *Romish Church* be Idolatrous, Usurping, and Cruel; he bringeth not a railing accusation against it, but speaketh the words of Truth, and Soberness; who applyeth to it the Titles of *Beast, Whore, and Antichrist*. And altho this charge against the Church of Rome, hath been managed by diverse arguments; yet I think by none more successfully than by those which are taken from this Prophecy; which I hope ingenuous Men of that Communion (and many such ~~are there of it~~) will be pleased to read, and consider; for I dare promise them that they will meet with many (a) clear, and unexpected Proofs in it; and such as may give them satisfaction; for I can truly say, that I have experienced their efficacy for the removing of some of their Prejudices, which I lay under.

As for the present performance, altho I find upon a cursory review, some mistakes, and many Imperfections in it, which cannot be avoided in a work of so great length, and difficulty; yet I can

(a) Especially Chapters 13. and 17.

The Preface.

assure the Reader that the utmost sincerity hath been used ; and all the diligence possible amidst frequent indispositions of Body, and many avocations.

And as for the main grounds upon which the Interpretation proceeds ; *viz.* The gradual defecti-
on of the Church, the Antichristian Apostasy, especially of the *Romish* Church, and the future glorious Kingdom of Christ ; I hope that they have been fully, and plainly proved in their several places (a) : but other less material, or abstruse things, must take the common Fate of such disquisitions : and all that I shall desire from the Reader is, that he use diligence in search, read the Book throughout, and be true to his Convictions ; and then I Hope, Pray, and Believe that he will not miss of Satisfaction ; humbly desiring him to remember him in his Prayers, who hath spared no Pains, nor cost in this matter, for his good, God's Glory, and the Promoting of Christ's Kingdom.

A M E N. Even so, come Lord Jesus.

(a) Read especially *Chapters* 2. 3. 7. 13. 17. 20. 21. 22.

THE Argument.

THIS Book is a Dramatick Prophecy, wherein is represented as in Visionary Scenes, the great Events belonging to the Church of Christ, from his Resurrection, (a) to the Delivery (b) up of his Glorious Kingdom (c) to God, and the Father : Which Kingdom is the chief Action, or End of the Prophecy, to which all the other Actions represented in it are conducive ; and the whole is embellished by many accidental Ornaments, as by so many *Episodes* : As by a

(a) Chap. I. 10. pag. 11. *In Comedia, five Tragedia, nequaquam Spectatur Tempus illud quo Actio datur, sed potius tempus rei ipsius, cujus datur Actio.* Alcaf. pag. 6.

(b) Chap. 20 11.

(c) Chap. 1, 7 and Chap. 20. 21. 22.

The Argument.

description of the (a) Throne of the Majesty of God ; Songs (b) of Triumph, Praise and Thanksgiving ; (c) pre-representations of Christ's Kingdom ; Christ himself, and Angels speaking, voices from Heaven, together with Thundrings, and Lightnings, and frequent Interlocutory passages, too many to be here particularly mentioned.

It consists of two Tomes (d) of Prophecy ; the former (e) of which, and the more general one, may be called the Church-Prophecy ; the latter, (f) and more particular, the Book-Prophecy : both reaching from the Resurrection, to the same Period of Time ; and describing the same events, but after a different manner ; the first by Symbols (g) of Churches ; the latter (h) by Symbols often taken from the Civil Occurrences of the Roman Empire ; and from others relating to the Church as Seated in it ; which principally respect the Af-

(a) Chap. 4.

(b) Chap. 5. chap. 7. 10, c. 11, 16. c. 12. 10, c. 14, I. Chap. 15. and 19. 1. &c.

(c) Chap. 7. 9 — 17.

(d) See chap. 4, I. c. 5, I. :

(e) Chap. 2. and 3.

(f) Chap. 5.

(g) Chap. 2. c. 3.

(h) See Chap. 6. I. &c.

The Argument.

fairs of the Church, and Kingdom of Christ; and yet are taken from civil Occurrences, that each event might be the better distinguished, as by so many notable Characters of time.

It begins with a general (a) Preface, or Prologue, wherein the Epoch (b) of the Prophecy is settled, and the (c) Period of it, the Kingdom of Christ: And it ends with a general Conclusion, (d) or Epilogue relating to some of the great events, but especially to the Vials.

Besides the general Preface, there are also two Particular ones; the one (e) prefixed to the Church-prophecy; in which Christ is represented in a Priestly and Kingly Habit, as Supreme Lord of the Church; the Epistles are declared to be Mystical, and are ordered to be sent to the Churches and their Angels: The other (f) is placed before the Book-Prophecy, in which the Throne of God is described, the Divine (g) Court of Judicature, which is to pass Sentence upon all

(a) Chap. I. 1 — 12.

(b) Chap. I. 10.

(c) Chap. I. 5, 6, 7.

(d) Chap. 22. 7 — 21.

(e) Chap. I. 11. — 20.

(f) Chap. 4. and 5.

(g) See page 70.

The Argument.

the Actions in the Prophecy, is settled, Christ is declared the Supreme Director of them; and appears (a) as ready to receive his Kingdom

But because Christ (according to the Myfterious Agreement betwixt him, and the Father) had promised by (b) Oath that the Beast should have his Times; therefore is the Book given into his hands Sealed with (c) seven Seals, which are as so many stops or delays to it, and the several openings of them, as so many removals of obstacles to it, concerning which, see Chap. 6.

After the opening of the Sixth (d) Seal upon the downfall of Paganism, the Succession of a Christian Emperour, and the advancement of Christ's Church in the Empire; there is given a representation (e) of Christ's Kingdom (which, as being the cheif end of this Prophecy, is always kept in view in it) of which the Christian Empire and Church thus advanced were an Emblem. But because the Mystery of Iniquity began then to

(a) See pag. 83.

(b) Dan. 12 7. pag. 83. 87. 112. chap. 10. 6.

(c) Chap. 5. and 6.

(d) Chap. 6. 12. &c.

(e) Chap. 7. 9 — 17.

The Argument.

increase, therefore (a) are the Servants of God Sealed, the Woman prepares for her Flight into the Wilderness, the Worshipers begin to retire into the Temple, and the Witnesses prepare to put on their Sack-cloth (which Visions are cotemporary, and parallel) and not long after are Persecuted by the (b) Beast, which carries the Woman.

A pure Church being Sealed, i.e. (c) covered, and secured amidst the growing Corruptions, and the Seventh (c) Seal being opened at the final Victory over Paganism by *Theodosius*; there appear at the opening of that Seal, on the back side (d) of the seventh Roll of the Book, seven Angels, with seven (e) Trumpets, Symbols of so many Judgments upon the Antichristianizing Church, and Empire. The Judgments of the four (f) first Trumpets were executed by the Northern Nations, which ended in the fall of the Western Emperours, and the Succession of the (g) Papal Empire;

(a) Chap. 7. 1-9. Chap. 11. 1. and Chap. 12.

(b) Chapters 11. c. 12. c. 13. c. 17.

(c) (c) See on Chap. 7. 3, 4. Chap. 8. 1. --- 6.

(d) See on Chap. 5. 1.

(e) See Chap 8. and 9.

(f) Chap. 8. 6---13.

(g) Chap. 9. 1. Chap. 13. and 17. 8 & 13.

The Argument.

the Fifth (a) by the *Saracens*; and the sixth (b) by the *Turks*; who destroyed the Antichristian Eastern Empire; and still continue as a Wo upon the *Western*.

Quickly after the passing of the *Mahometan Wo*, which is the second Wo, the Wo of the sixth Trumpet, (before which, (c) the Witnesses will rise, the ten Kings will hate the VVhore, the Antichristian Hierarchy will fall, and there shall be great Conversions) the seventh (d) and last Trumpet sounds, out of which there proceed seven (e) Voices, which are the (f) Voices of the seven Thunders unsealed, (which were sealed at the beginning of the Reformation, described chap. 10.) and are as so many preparations to the Blessed Millennium - out of the seventh (g) of which Voices, there issue seven Vials, containing the final Judgments upon Antichristianism, and all the enemies of Christ's Kingdom raised to Judgment; whereupon a Monumental (h) Pillar, as it were, is

(a) Chap. 9. 3--12.

(b) Chap. 9. 12--21.

(c) Chap. 11. 14. 15.

(d) Chap. 11. 12, c. 17, 16. See the Notes on Chap. 18. 21.

(e) Chap. 11. 15.

(f) Chap. 14.

(g) Chap. 14. 19. See Notes on chap. 14. 2.

(h) See pag. 329, and chapters 15. 16, 18 and 19.

The Argument.

erected, with this Inscription, *It is done, to shew that the Prophecy aims at a certain time of Christ's Victory over his enemies; and of his appearing in Glory, to his Friends and Servants; whereupon also another such Inscription is given, chap. 21. 6.*

After the pouring forth of the seventh, (a) *Vial*, the thousand (b) *years Kingdom* of Christ begins; which being Expired, Satan (c) is loosed for a little space, but the final Judgment comes on; at the end of which, the Kingdom is (d) *delivered up to God.*

And here it is to be observed; that because the same things are represented in the Church Prophecy, and in the Book Prophecy; that therefore there are many *Synchronisms*, or *Contemporary Visions* in this Book: And because the Kingdom of Christ, and Antichrist are *Opposite*; that therefore there are many *Αντιποινα*, or *Opposite representations* in it: Of which the Reader is here presented with a general Scheme; the particulars, which are very many, being to be carefully observed, and gathered out of the Book it self.

(a) Chap. 16. 17.

(b) Chapters 20-- 21. 22.

(c) Chap. 20. 3.

(d) Chap. 20. 11.

The Argument.

The Church of *Ephesus* (a) is contemporary with the four first Seals, and reaches from the Resurrection, *A. D.* 33. to the beginning of the Persecution under *Dioclesian*, *A. D.* 303.

The Church of *Smyrna* (b) (in which the Synagogue of Satan arose) is contemporary with the fifth, sixth, and seventh Seal, and lasts until the sounding of the first Trumpet, *A. D.* 437.

The Church of *Perganus* (c) begins to Witness in Sackcloth at the entrance of the Apostasy, *A. D.* 437. and is contemporary with the five first Trumpets, and part of the Sixth; and with the progress of the Apostasy, to a Throne, and the staying of the Antipapal Witnesses, by Excommunications and Persecutions, until about the 12th Century, or between *A. D.* 1100, and 1200.

Then arose the Church of (d) *Thyatira*, witnessing against the depths of Satanical Corruptions, which continued (during the first Staying of the Witnesses, and the progress of the *Mahometan*

(a) Chap. 2, 1—8. See pag. 20. 32.

(b) Chap. 2. 8—12.

(c) Chap. 2, 13—15.

(d) Chap. 2, 18. &c.

The Argument.

Wo of the sixth Trumpet (a) until the Reformation,
A. D. 1517.

The Church of *Sardis*, together with some low appearances of the *Philadelphian* State (kept under by those of the Synagogue, chap. 3. 9.) are contemporary with the Reformation; and are to last, until some more perfect Church State shall appear; of which (if the Calculations (c) frequently mention'd in the following Book, prove true) there will be some more than ordinary appearance about A. D. 1697. when the Beasts Months end.

The *Philadelphian* (d) State, the Church of *Thyatira* (e) in its last works, the undefiled (f) Names in *Sardis*, and those also of that State (whom this Prophecy calls *Them* of the Synagogue, chap. 3. 9. who shall come, and unite themselves to the Church of *Philadelphia*) carry on the whole series of things (during the (g) Voices and the Vials) from the rise of that State, until the Glorious Millennium; that is, if the Calculations here advanc-

(a) Chap. 10.

(b) Chap. 3. 1---7.

(c) See the Notes on Chap. 10. 7. on Chap. 11. 2. 11.

(d) Chap. 3. 7--13.

(e) Chap. 2. 19.

(f) Chap. 3. 4.

(g) See Chapters 14. c. 15. c. 16. c. 17.

The Argument.

ed prove true from A. D. 1697. until (a) A. D. 1727. and from 1727, to 1771.

After the Millennium ; Satan is loosed for a short season ; Gog and Magog compass the City, but are destroyed ; and all the Enemies of Christ are Judged, and perfectly Subdued ; with which the *Laodicean* (b) State of the Church is cotemporary.

But besides these *Synchronisms* betwixt the Church Prophecy, and the Book Prophecy, it is very observable that there are very many Visions in the Book Prophecy, which *Synchronize* one with another, as is frequently observed in the *Annotations*, of which here is given a short Specimen, referring the Reader to the Book it self for a larger account of them.

Synchron. 1.

The Seals and many particulars in the twelfth Chapter, are contemporary ; as will appear to any one who compares the sixth Chapter with the twelfth.

(a) See Chapters 14. and 16.

(b) Chap. 3. 14-- 22. Chap. 20.

The Argument.

Synchron. 2.

The Barbarous Nations, chap. 8. 7. entering as *Gentiles* into the outward Court ; the Worshippers in the inward Temple ; the Witnesses in Sackcloth ; and the Church actually flying into the Wilderness, are also contemporary. See Chapters 8. c. 11. c. 12.

Synchron. 3.

The Beast rising out of the Sea, coming into his Succession, and into his forty two Months, and the ten Kings receiving Power all one Hour with him ; are contemporary with the Extinction of the *Western Empire* upon the Sounding of the Third Trumpet ; because when the former Government was expired, Another must needs immediately come into Succession.

Synchron. 4.

The Witnesses lying Dead, and the Woman hid in the Wilderness from the face of the Serpent, are *Synchronous*.

The Argument.

Synchron. 5.

The ending of the two Times, the beginning of Half Time, the Thunders Voices Uttered, and then Sealed, are contemporary. See Chap. 10.

Synchron. 6.

The full rising of the Witnesses, the Fall of the tenth of the great City, the passing away of the second Wo, and the beginning of the seventh Trumpet to sound, are contemporary with the End of the three Days and an Half, of the three Times and Half, and of the 1260 days, and forty two Months, which are in an equal Duration.

Synchron. 7.

The seventh Trumpet, the Voices and the Vials; the Judgment on the Whore; the Beast and the False Prophet; the Lamb's Wife making her self ready, are contemporaries.

Synchron.

The Argument.

Synchron. 8.

The thousand Years of Satan Bound; the first Resurrection; the Blessed Participation of it; the New Jerusalem, the New Heaven, and New Earth are contemporaries.

Synchron. 9.

The thousand Years expired; Satan Loosed; the Gog and Magog are together in time.

Synchron. 10.

The Fire coming down from Heaven; Satan's casting into the Lake; the Dead Judged, and with Death cast into the Lake Synchronize; with the White Throne, the Laodicean Saints sitting down with Christ upon it.

The Argument.

The *Ἀντισηϊταί*, or Opposites are chiefly these.

The Kingdom of
Christ, and of his Saints.

The Church of *Ephesus*,
as Apostolical.

Smyrna.

Pergamus and *Antipas*.

Thyatira.

The undefiled names
in *Sardis*.

Philadelphia.

The Kingdom of Sa-
tan carried on in the
fourth, or *Roman* Monar-
chy; first as Pagan, then
as Antichristian.

The Church of *Ephesus*
having left its first
Love, Chap. 2. 4.

A Synagogue of Sa-
tan, Chap. 2. 9.

The Throne of Satan,
Balaam, and the *Nicolai-
tans*, Chap. 2. 13, 14, 15.
the false Prophet, Chap.
16, 13.

The Depths of Satan,
Jezebel, or the false Pro-
phetess, Chap. 2. 20, 24.

Those of the Syna-
gogue, Chap. 3. 3, 4, 9.

The *Laodicean* Luke-
warmness.

The

The Argument.

The Lamb.

The Bride, the Lamb's Wife, chap. 19. 7.

Christ's sealed ones and witnesses.

The great City, the Holy Jerusalem, the beloved City, the Camp of the Saints, c. 10, 9. 21. 10.

Twelve, the Apostolical Number, c. 7. 4.

Christ the King of Kings, and Lord of Lords, chap. 19. 16.

The Armies which come in the Heaven with Christ, c. 19. 14.

The Dragon, the Beast, the other Beast with two Horns like a Lamb. Chap. 13. 11.

The Whore, chap. 17.

The Marked Slaves of the Beast, chap. 13. 16.

Babylon, the great City reigning over the Kings of the Earth, c. 17. and the City of Gog and Magog, at the four corners of the Earth, c. 20. 8.

Twenty, five, the Antichristian name, mark, number, c. 13. 18.

The Kings of the Earth, chap. 19. 19.

The Armies of the Kings of the Earth, and their Nations, Gog, and Magog, Chap. 19. 15, 19. 20, 8.

E R R A T A.

PAg. 6. l. 25. read 16. p. 9. l. 5. of the—of this World, p. 13. l. 16. r. denote/p.
 14. l. 24. r. full of p. 21. l. 16. r. *Rom.* 2. p. 27. l. 27. r. Goods, p. 22. l. 32. r. 58. p.
 41. l. 8. f. the r. that, p. 47. l. *ult.* r. 1 *Cor.* 2. p. 55. l. 26. r. Gospels. p. 64. l. 15. blot
 out, an indifference, p. 66. l. 13. r. wilt, p. 72. l. *ult.* r. compare, p. 82. l. 21. r. slain,
 p. 83. l. 30. r. haveing. p. 84. l. 30. f. in the Earth, r. on; p. 85. l. 13. r. 19. l. 23. r.
 and that because, l. 30. r. brought in, l. 37. r. objects, p. 86. l. 20. r. also as well as, p.
 88. l. 10. f. whence, r. where, l. 26. f. his, r. Gods, p. 113. l. 16. f. *Psalms*. r. *Palm*. p.
 149. l. 3. r. in a Cave, p. 158. l. 3. r. about it, p. 170. l. 25. r. *Katpoi*, p. 174. l. 7. r.
Katpoi, p. 191. l. 22. r. much indebted. p. 177. l. 14. r. that it, l. 15. f. that r. the
 p. 205. l. 7. f. Times r. Time. p. 283. l. 4. r. each of which Heads, p. 300. l. 7. r. Σ.
 p. 344. l. 20. r. were Types, p. 402. l. 7. r. the Lord God, p. 415. l. 17. insert, 'for
 thou do it not, I am, p. 235. blot out these words—A.D. 1507. within ten years of, p.
 235. l. 4. r. 1529.

ANNOTATIONS

ON THE

REVELATION.

CHAP. I

The Text.

1 **T**HE Revelation of Jesus Christ [i. e. the Discovery and Manifestation of Divine Secrets in a Prophetical Vision from Jesus Christ:] which God [the Father] gave unto him [the Great Prophet and Mediatour,] to shew [or make known by Prophetical Symbols and Representations, and actually to * exhibit, or produce the Effect of every Vision in its proper time,] unto his Servants [i. e. those Eminent and Faithful Christians, especially Ministers, who dedicate themselves to his Service,] things which must shortly [i. e. suddenly and speedily begin to] come to pass [one after another,] and [or which †] he [Christ] sent and signified it [i. e. made known the Prophetical Visions of this Book] by his Angel [sometimes one special Angel sent for this purpose, and sometimes another] unto his Servant John:

* So the word is taken, *John* 5, 20. 14, 8. and in this sense God is said to shew Christ; and he to be *Revealed*, when he came into the World.

† And is here, according to the Custom of the *Hebrew* Language, put for the Pronoun Relative *which*.

The Annotations.

¹ Thus *Grotius*, *Dr. Hammond*, and most Interpreters expound these Words ; this Prophecy containing a Discovery of things which were to come to pass, in a Succession of time one after another : of which it may be very appositely said, That they must come to pass shortly, when they are shortly, to begin to pass into Event ; as an Army is said to be coming, when only the Van Guard begins to appear. With which Interpretation these Words of *Dr. Pocock* agree (on *Joel*, pag. 145, 150.) *Of those last things, which were to be done, or in doing, to the last of time in this world, St. John, by reason of the certainty of their being fulfilled in due time, saith, that they should be fulfilled, ἰταχὺν or shortly come to pass.*

² *Micahel* and *Gabriel* are employed in *Daniel* ; but in this Prophecy several Angels are made use of, but none by Name ; which , together with the Humane Subordinate Ministry, employed under them, are generally called by the Name of *Angel* in this Book. From this Vessè we may observe the Order of Divine Revelation ; which proceeds from God the Father, as the Fountain and Original ; and is committed by him to Christ, unto whom all Power is given in the Church : by whom it is sent to his Servants, especially Ministers, by the Ministration of his Angels, who are under him, as their Head and Lord ; and his Ministers, to whom the Prophecy is principally directed, are also stiled Angels, from their Ministering to him in this Prophecy, together with the Angels. See on, *ver.* 20.

² *Who bare record* [i. e. hath testified and declared by his Preaching and Sufferings, *vers.* 9. and in this Book] of [Christ] the Word of God, [John 1. 1. Chap. 19. 13.] and of the Testimony of Jesus Christ [i. e. the Gospel, 1 Cor. 1. 6] and of all things that he saw [concerning Christ while he abode on Earth ; and afterwards in this, and the following Visions]

Ch. I *Annotations on the Revelation.* 3

• Called his Testimony, because it testified of him, declared the Will of God ; and was testified unto, or confirmed by his Miracles.

• Here the Apostle plainly discovers himself to be the Writer of this Book, from many Characters peculiar unto himself ; as that he had given Testimony (which is part of the Office of an Apostle in Scripture, *Acts* 1. 8, 22, &c.) unto the Gospel of Christ, and to the Divinity of the Word of God, by his Preaching, and by his Sufferings for it ; and that he had delivered many things concerning Christ, of which he had been a peculiar Eye-witness ; which are now upon Record in his Gospel, in the like manner of Speech, and way of Assurance, *John* 1, 14. 19, 35.

And moreover, this being a Preface to the whole Book of Visions he had already seen, these Words may very well refer unto them.

3 'Blessed [here and here after] is he that readeth [and expoundeth with diligence and understanding,] and they that bear [with attention] the words of this Prophecy, and keep [in their Minds, observe, and practise] those things which are written therein ; for the time [of their beginning to be successively compleated] is at hand [and therefore to be regarded ; and the Consideration of it not to be put off unto a further Day, as the Jews were wont to do, *Exek.* 12. 21—28.]

• The Divine Authority of the *Revelation*, the Author of the Book, and the Subject-matter of it, having been delivered in brief, in the foregoing Verses; St. John here declares the Fruit and Benefit which the Readers and Observers of it shall reap by it ; and very probably gives an intimation, That it ought to be read in publick Assemblies ; here being mention of one *Ἀναγνώστης*, or Reader ; and of many, as it were, assembled to hear him Read, and Interpret, according to the Custom of the Church. And without doubt, great is the blessing attending the sober Study of this Book ; and the due

4 Annotations on the Revelation. Ch. I.

Observation of the Correspondence betwixt it, and the Events foretold in it, must needs be a matter of extraordinary comfort, especially to those who shall be so happy as to live near the Times of its full completion; as *Christ* told *Daniel*, chap. 12. 12. And even what is not so fully understood, is nevertheless (according to the Example of *Daniel*, and of the Blessed Virgin, *Luke* 2. 19, 50, 51.) to be pondered upon, and kept in our Minds, lest we be found wholly ignorant of the great Truths contained in this Book, when the Times of their Consummation appear; and that thereby God may be wrought upon to make known unto us, what we do not understand; seeing he hath declared, *That he that seeketh shall find, and to him that knocketh it shall be opened.* But chiefly the Blessedness here pronounced belongs to those who practice according to the pure and undefiled Rules of Christian Worship given in this Prophecy.

4 *John* to the Seven ⁶ [Eminent] Churches in *Asia*, [the Less:] Grace [i. e. the free and undeserved Love and Assistance of God] be unto you, and ⁷ Peace [i. e.] all manner of Prosperity, especially Spiritual] from ⁸ him [or The] which is, and which was, and which is to come [i. e. the Eternal and Immutable God, *Exod.* 3: 14. who can therefore reveal, and will certainly accomplish all which is here foretold, and which belongs unto his Church, from the beginning unto the end of Time :] and from the ⁹ Seven Spirits [i. e. the Holy Ghost or Spirit, *Zach.* 4. 2, 6.] which are before his Throne [i. e. is present, and of Counsel with him who sits on the Throne, working and communicating Graces and Gifts, by its Operations, according to his supreme Good Pleasure and Determination.]

⁶ The Seven Churches particularly mentioned in the 1st Verse, were the most eminent and flourishing of those which were under the peculiar Care and Government of *John*; upon which account they might be very well made choice of by the Holy Spirit, amongst many others, which were then probably planted in *Asia Minor*, now called *Natolia*. Some Travellers, (particularly the Ingenious Mr. *Spoon*) have remarked

ed several Circumstances of their present Condition, answerable to the Judgments denounced against them, in the following Epistles; which may render it something probable that they were *immediately* directed unto them; although the Arguments brought by Dr. Moor, and others, seem to me to carry with them a full Conviction, of what *Grotius* confesses, that the seven *Asiatick* Churches are but a Pattern, and Example of the *sevenfold* state and quality, successive temper and condition of the Universal Church, from the beginning to the end of it; of which, perhaps (for it is not a thing unusual in Scripture) there may be some intimation in their Names, as *Grotius* has observed, which might probably have been made out more clearly, if we had a more particular account of the ancient History, and circumstances of those Churches; however that they are *Mystical*, and not barely *Literal* Epistles, I shall endeavour to prove by observations drawn from the Text it self, in my following *Annotations*; and shall not rest upon extrinsecal and more remote Arguments, being sufficiently convinced of the frequent weakness of Reasoning upon such Topicks in these matters. But upon an impartial consideration of all circumstances, I cannot but be of opinion, That these seven *Asiatick* Churches represent the seven Periods, and Successions of the *Universal Church*; which in correspondence to the Creation (a Type of God's Transactions with his Church) is, according to the known Tradition of the Jews, after six thousand years of Labour and Imperfection, to enjoy a seventh of Peace, Holiness, and Perfection; from whence the *Pythagoreans*, whose Philosophy came from the *East*, took their Doctrine of the perfection of this Number; which is in Scripture, and particularly in this Prophecy often made use of in what relates to Christ and his Kingdom; and is a perfect number, not upon an *Arithmetical account* (for the Number Six is the first perfect Arithmetical one) but upon a *Mystical*; in memory of God's having finished, and perfected his Works on the *Seventh* day; and of the *Sabbatical*

batical Rest of the Church, in the *Seventh* Thousand Year of the World, after *Six* remarkable Periods of it from Christ's Resurrection, of which more hereafter on *Chap. 20. 5.* However thus much is certain; That what is contained in these Epistles, ought to be duly considered by *all Churches*; that so they may avoid the Faults therein reprehended, and the Punishments threatned in them; For *what is therein written, is written for our instruction, upon whom the ends of the World are come.*

7 Peace, especially Spiritual, being the greatest of blessings, is put in Scripture, to denote all manner of Prosperity.

* *The That is;* ὁ ὢν, *Jehovah, who is Being it self*; for these Words are an Explication of that Sacred Name. See the Interpreters on *Exod. 3. 14.*

9 It is the Opinion of Mr. Mede, (*Disc. 10.*) and of Dr. Hammond, on the place, That by the Seven Spirits are to be understood Seven Angels: But besides that (as Grotius notes on the place) *Spirits* are distinguished from *Angels* in the *Fifth Chapter*; and that *Chap. 4. 5.* they are called the *Seven Spirits of God*; which is a Title not given to Angels in Scripture: it is not easily accountable, why Angels should be placed in the same rank, with the Persons of the Trinity, and that before the Son; and that Grace should be Prayed, and Wish'd for from them, when all good Gifts are said, by the Apostle James, (*Chap. 1. 17.*) to come from above, from the Father of Lights; and there being no form of a Salutation, or Blessing in Scripture in the name of a meer Angel (for the Angel *Gen. 48. 15. 6.* is Christ, and not a created Angel) such an Interpretation of these Words would give a greater Encouragement to Creature-Worship, than can be imagined to have been given in this Prophecy, which is so severe against all Idolatry, and in which this very Apostle was twice reprehended for offering to give Worship to an Angel. And therefore there being no necessity of interpreting the words in this Sense, it is cer-

certainly the safest, and the truest way, in my Opinion, to understand them concerning the *Holy Spirit*, represented here by *Seven Spirits*, in respect of his Various, but *Perfect Operations and Gifts* (denoted by *Seven*, the Number of *Perfection*, as we have already noted, and shall declare more fully hereafter) to the *Universal Church*, in the *Sevenfold* successive State of it. Whereupon *Zach. 4.* the *Seven Lamps* at the 2d Verse, are at the 6th Verse said to be by *God's Spirit*; That is, from the *Plenitude of the Holy Spirit*, which in those *Seven Lamps* diffused its Mighty and Perfect Operations. But although *Angels* are not to be placed before *Christ*, yet the Order of the Persons of the Blessed Trinity is not always observed in Scripture; not in that very Apostolick *Benediction*, *2 Cor. 13.* where the Grace of *Christ* is placed first; and in this Form of *Benediction*, the *Holy Ghost* is put before *Christ*, because more was to be spoken concerning him afterwards, who was therefore more conveniently to be reserved unto the last place.

5 And from *Jesus Christ*, who is the Faithful Witness [of his Father's Will, and a Prophet worthy to be believed,] and the first begotten of [or first born from] the Dead [by his being first raised, which is a new Birth or a Regeneration, *Acts 13. 33.*] and the Prince of the Kings of the Earth [i. e. the chief Ruler, and Disposer of the Kingdoms of Men, especially the four Monarchies, which shall be broken to Peices, and consumed by his Kingdom, *Dan. 2, 44. 4, 17.*] unto him that Loved us [unto the Death, *John 15. 13.*] and washed us from our sins, in [or by] his own Blood [shed for them.]

Note here, the great Propriety of the Titles attributed to *Christ*; for he is said to be the faithful Witness, that the following Prophecy might be the more readily believed; and in Opposition to the Pretences of Antichrist to New Traditions, distinct from those delivered by him in his Gospel, the in-

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ture Revelation of his Father's Will. (2dly) His Resurrection is mentioned, because it was the chief Proof of his Divinity, and the Ground of our Faith; and chiefly because that from thence is taken the *Epotha*, or the beginning of the Account of the Times and Seasons of this Prophecy. The other Titles plainly relate to the Efficacy of his Blood alone, to our Justification and Sanctification; and to our Praises due to him alone, in opposition to Merits and Satisfactions, Prayers to Saints and Angels, and the other Corruptions of the Opposite Antichristian Kingdom.

6 *And hath made us Kings* [to Reign on the Earth in his Kingdom, Dan. 7. 27. Rev. 5. 10. 20. 6.] *and Priests* [to offer Spiritual Sacrifices, 1 Pet. 2. 9. Rev. 20. 6.] *unto God, and his Father,* [and not unto Saints and Angels] *to him* [Christ] *be Glory* [i. e. Praise and Acknowledgment of his Perfections] *and* [Kingly] *Dominion,* *for ever and ever,* [in his Everlasting Kingdom, Dan. 2. 44. Revel. 11. 15:] *Amen* [So be it, and so it will be.]

7 "Behold he cometh" [i. e. he will as certainly come, as if we saw him now a coming] *with Clouds* [i. e. with Power, and great Glory, Dan. 7. 13. Matth. 24. 30.] *and every Eye* [of all Men] *shall see him* [coming,] *and they also which pierced him* [i. e. the Jews, shall see him, feel his Power, and acknowledge him, Isa. 40. 5. Zach. 12. 10. John 19. 37.] *and all Kindreds* [Tribes, or People] *of the Earth* [i. e. of the wicked, worldly, and Antichristian Part,] *shall wail because of him* [their Judg, whom they had provoked:] *Even so* "Amen, [i. e. this is a certain Truth, to be expected and desired.]

"This Verse relates to the coming of Christ in his Kingdom at the last Day, when the Jews, who crucified him, and all other his Enemies, shall appear, and be judged by him. And it is worth noting, That (according to the Precepts of Art, observed by the most Judicious Writers) we have here, from Verse 5. given us in short at the very entrance of this Prophecy, a brief Representation of

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of the chief End and Design of it, *The Kingdom of Christ*: of which, upon all fit Occasions we are presented with a short View; because it is the thing which all the *Events* Typified in this Book, were designed to produce; and as it were the *Catastrophe* of this *ἀληθὲς γεγονὸς τοῦ κόσμου* of the World (according to *Plotinus's* Phrase) or of all the *Transactions* which have appeared on the *Stage* of it.

" A Form of Speech in use with the Prophets, denoting the Infallible certainty of what they foretold. Or, *cometh*, may here signify, *he beginneth to come*; as *Verse 1.* See * *Dr. Pocock on Joel.*

" Earth is taken in this sense, sometimes in this Prophecy; as we shall see hereafter.

" This Word, in Scripture, is put to affirm, that the thing *will be*, as well as to wish for it, and approve it.

8 [And do not doubt of the Truth, and Extent of this Prophecy; for] *I* [Christ, who have revealed it] *am Alpha* * and *Omega*, *the beginning and the ending* [who am before all things, and shall abide after them for ever,] *saieth the Lord* [Christ] *which is*, [or, *The That is*], *and which was*, *and which is to come*, *the Almighty* [as well as *Eternal Jehovah*, who can bring to pass the Words of this Prophecy, from the beginning of it, to the end of Time.]

" These are the first and last Letters of the Greek Alphabet; whereby the *Beginning* and *Consummation* of all Things, Times, and Seasons, is ascribed to Christ: as the incommunicable Attributes of God also are, viz. his Name *Jehovah*, and his *Almightiness*. So that this Verse contains a plain Declaration of the Divinity of our Saviour.

9 *I John*, *who also am your Brother* [in the same Faith] *and Companion in tribulation* [i. e. a Fellow-sufferer with you] *and in the King-*

dom and patience [or patient ¹⁶ expectation of the Kingdom] of *Jesus Christ* [delayed unto the time of the end, *Dan.* 12. 4-13. *Rev.* 19. 4, 7.] was [in ¹⁷ Banishment] in the *Ile* that is called ¹⁸ *Patmos*, for [preaching] the word of God, and for the testimony of *Jesus Christ* [i.e. the Gospel.]

" For so the words seem to signify, and may very well be Translated, by a figure common in Scripture ; for this Kingdom was to have begun in its full Power immediately at *Christ's* Resurrection, and was then expected by the Apostles, *Acts* 1. 6. but was still patiently to be waited for, until the time of the end to which it was deferred. Altho the words may more properly relate to the Patience of *Christ* ; or to his own patient Expectation of his Kingdom, until the times agreed on with his Father. See *Chap.* 3, 10.

" In the time of *Domitian*, about the end of the year of our Lord 95, or the beginning of 96, as Chronologers generally agree.

" Situate in the *Archi-pelago*, about 40 Miles from the Continent of *Asia*, towards *Ephesus*, in the Sea next to the Churches to which he wrote. And as *Ezekiel* and *Daniel* had their Visions when they were in Captivity ; so also might it be, by way of Correspondence, Ordained by God, that *John* should receive this Prophecy in a place of Exile ; Restraints, and places of Recess, and Retirement from the wicked World, affording the fittest dispositions, and opportunities for Divine Communications.

10. *I was in the Spirit* ¹⁹ [i. e. under the immediate Power of it] on the ²⁰ *Lord's day*, and ²¹ heard [that is, perceived in my Spirit, unexpectedly, and as it were from] behind me, a great voice, as of a Trumpet, [i. e. a very loud voice, as the sound of the Trumpets on the solemn Festivals, *Psal.* 47. 5. or in the time of War, *Zechar.* 9. 14. to raise my attention, and to encourage me ; and to signify that Judgments were to be denounced.]

22 That is, I was not in the Body, but in a Spiritual Extatic

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raße or Rapture, under the immediate actings of the Spirit of God, representing things to my Soul, and not to my Senses, 2 Cor. 12. 2.

" The First Day of the Week, or the *Christian Sabbath*, instituted in Memory of Christ's Resurrection, and called, *The Lord's Day* (a Phrase never used in the *New Testament*, but with reference to this Day, and the *Lord's Supper*), because it was *blest and sanctified* by *Christ's Resurrection*, and the Descent of the *Spirit* (intimated here, by *John's* saying, that he was then in *the Spirit*), and instituted, and set apart by his Authority, as the Day in which his Worship was ordinarily and necessarily to be frequented by all *Christians*. And the Day is here punctually expressed (which is also exactly observed by *Ezekiel* and *Daniel*, for the benefit of the *Church*, which is to take notice of *Times and Seasons*), to shew that these *Visions* commence from *Christ's Resurrection*: For to that end only is the mention of this Day proper to this Prophecy; On which he might truly stile himself, *The First Begotten of the Dead*; and he that was dead, and is alive.. And accordingly we are not to suppose, as some do, that he received this Prophecy on the Annual Day of the *Resurrection*; but that (according to the *Decorum* to be observed in *Visions* and *Representations*) the very *Numerical Day*, in which Christ arose, was, as it were, recalled; and represented unto him, as the *Beginning* of the Time allotted to the *Actions* of the whole Representation. And from its being said, That he was in *the Spirit on that Day*, it may be conjectured (seeing that every thing in this Prophecy has a mystical sense, which yet is the primary and most proper) that the Day of *Pentecost*, on which Christ gave the Gifts of the Spirit, was joyned in Vision and Representation with it; as the same Day may happen to be the *King's Coronation* and *Birth day* too.

" Words of seeing, hearing, and the like, signify in Scripture, the *Actions* of the *Inner Senses*, as well inward.

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11 Saying, I ^{am} Alpha and Omega, the first and the last: And what thou seest [in this Vision] write in a Book, [for greater security and continuance, Job 19. 23, 24.] and send it unto the seven ^{Churches} which are in Asia [the Less], unto Ephesus, and unto Smyrna, and unto Pergamus, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

^{These solemn Titles of Christ's Divinity, are here repeated, not only for the greater Assurance of the Certainty of these Visions, but to signify, by being placed immediately before the Command, to write to the Seven Churches; That these Epistles relate to what was to come to pass in the End of Time; and that they contain a Succession of Prophecy from the first to the last; and the solemn Appearance of Christ, which follows, and the whole Preface with which this Vision is introduced, do make it highly probable, that they were designed for more than seven private Churches, of no very large Extent or Duration.}

^{That these Cities were all in being in John's Time, is past doubt; only it hath been questioned by some, whether there were Churches as yet Erected in all of them; which yet seems to be a groundless Scruple; seeing that the Apostle Paul so long before professes, that he had at Ephesus a great Door, and an Effectual one opened to him; and that the Word of God increased so mightily throughout all Asia, that he thought good to tarry amongst them for the space of three years, Acts 19. 10, 20. and 20. 18, 31. See Archbishop Usher's Treatise, concerning the Original of Bishops, and Metropolitans; and of the Lydian, or Proconsular Asia.}

12 And I turned to see [whose] the voice [was] that spake with me: And being turned, I saw seven golden ^{Candlesticks} [representing seven Churches]

Candlesticks are Symbols, or visible Hieroglyphicks of Churches; taken from the Candlestick with seven Branches, and

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and Lamps in it, under the Law ; which was a Type of the Church, *Exod.* 25. 31. *Numb.* 8. 2. Whereby is signified their Duty of enlightning and instructing, by the purity of their Doctrine, and Example, whereby they become precious as Gold in the sight of God. See and compare *Psalms* 19. 10. *Matth.* 5. 14. *John* 5. 35. *Rom.* 10. 15. *Philip.* 2. 15, 16. And most, especially the Candlestick, *Zec.* 4 gives great Light to the Candlestick in this Vision.

13 And in the midst * of the seven Candlesticks, one like unto the Son of Man [*i. e.* Christ walking in the midst of them, to order them, as the Priests did the Lamps, *Exod.* 27. 20, 21. and to protect, guide and watch over them, *Levit* 16. 12, *Matth.* 18. 20. 28, 20. 2 *Cor.* 6. 16,] clothed [in the High-Priests Vestments] with a garment down to the foot [*Exod.* 28, 40. 39, 17. *Ezek.* 9. 2. *Dan.* 10. 5.] and girt about the Paps with a golden girdle [of the Ephod, *Exod* 28, 8. 29, 5. to denote his Royal Priesthood ; a golden girdle being also the habit of Kings, anciently amongst the Eastern Nations, *Job.* 12. 18.]

* Hence, perhaps, it was, that God commanded (*Exod.* 25. 37. and *Numb.* 8. 2.) that the Lamps should be lighted on that part which was towards the midst, or middle Branch of the Candlestick ; signifying thereby Christ, to whom we ought all to look for help, and from whom we have all our Light and Knowledge. See Ainsworth on *Numb.* 8. 2.

14 His head * and his hair were white like Wool, as white as Snow [signifying his Eternal Wisdom and Authority, *Dan.* 7. 9.] and his eyes were as a Flame of Fire [Penetrating all things by his Providence, with quickness, power and terror, *Dan.* 10. 6. *Ezek.* 1. 27. *Hebr.* 4. 12, 13.]

* Hence may be proved the *Consubstantiality* and *Equality* of the Son with the Father ; the same Expressions being used in *Daniel*, concerning the Father.

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15 *And his Feet* [especially when he comes to Judge his Church, *Isa. 53. 7.*] *like unto finest brass, as if they burned in a furnace* [*i. e.* representing the stability, power, glory and terror of his actions and punishments, and that his Servants are to be purified and refined by sufferings, *Dan. 10. 6. 12, 10. Malach. ch. 3. and 4.*] *and his voice as the sound of many Waters* [*i. e.* his word was powerful and terrible, like that of a raging multitude, signified by Waters, *Dan. 10. 6, Psal. 93. 4.*]

17 See Dr. Hammond, who seems to have given the true sense of these Words; wherein is represented a fiery flaming Appearance in Glory; taken from a flaming Fire, in which the lower part looks like Amber (which we translate *Fine Brass*), and the Flame, especially the upper part, is of a white colour.

16 *And beheld in his right hand* [*i. e.* under his mighty power, direction and protection, in safety and great honour, *Psal. 18. 35. Jerem. 12. 24. Cant. 8. 6.*] *seven Stars* [*i. e.* the Angels of the seven Churches, *Rev. 10.*] *and out of his Mouth went a sharp two edged Sword* [*i. e.* his word, sharp, quick and powerful, for the destruction of his Enemies, and the defence of his Friends, *Eph. 6. 17. Hebr. 4. 12.*] *and his countenance* [*i. e.* the manifestation of himself, *Cant. 5. 15. Psal. 4. 6*] *was as the Sun shineth in his strength* [at noon, in its greatest height and brightness; that is, very Glorious and of Majesty.]

17 *And when I saw him* [in this glorious and terrible appearance,] *I fell at his feet as dead* [for fear:] *and he laid his right hand* [of power and support] *upon me, saying unto me, fear not, I am the first and the last* [*i. e.* the Eternal, Almighty God, who can sustain and strengthen thee, *Dan. 8, 18. 10, 10, 18.*]

18 *I am he that Liveth* [*i. e.* the living God, the Fountain and Author of Life] *and was dead* [for your Sins:] *and behold* [now] *I am alive* [and that] *for evermore. Amen* [*i. e.* This is a certain Truth.] *and* [I] *have the Keys ofst Hell* [*i. e.* power over the state and place of separated Souls, to call them back or retain them when they are departed out of the Body:] *and of Death* [it self, to keep

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keep men from it; and therefore fear not; for if you were really Dead, I could raise you up again. All which looks with a Full Eye on that great *First Resurrection.*] c. 20.

¹⁸ T^o *2d*. See *Hammond*, on *Matth. 11.* and *Bishop Pearson* on the *Creed*.

19 [And upon this assurance, stand up upon thy Feet, and be of good Courage, and] *Write* [in a Book unto the seven Churches, as I before commanded thee, *vers. 11.*] *the things which thou hast seen* [already, ¹⁹ in the representation of the seven Stars, and seven golden Candlesticks, *vers. 12, 13, 16.*] and ²⁰ [write also] *the things which are* [now in being in my present Apostolical Church,] *and the things which shall be hereafter* [successively to the very end of Time.]

²¹ It is manifest from the next Verse, that this is the true sense of these Words; where it is expressly said, that the *Seven Stars* were Seen by him in his Right Hand; which are therefore the things he *had Seen*; and were written with the rest of the *Preface*, in a Book, to the *seven Churches*, *verse 11.*

²² Here he is commanded to write the *Epistles* to the *seven Churches*; the first of which, *viz.* that to *Ephesus*, as we have there shewn, refers to the State of the then *Apostolical Church*, beginning at *Christ's Resurrection*; the others to the following successive States of the Churches to the End of the World.

20 [Which things, present and future, are] *the* ²³ *Mystery* [or the Prophetical and Mystical sense] *of the seven Stars which thou sawest in my right hand* [which are the things thou hast seen, and not the Mystery to be written concerning them,] and [write] *the seven Golden Candlesticks* [i. e. the mystery or mystick sense of them also.] *The seven* ²⁴ *Stars* are [or signify and represent, *Gen. 41. 26.*] *the Angels* ²⁵ [or Pastors] *of the seven Churches*; and *the seven Candlesticks which thou sawest, are the seven Churches* [or, are ²⁶ seven Churches, that is Bodies of Christians under their several Pastors; as well those which are now, as those which shall be successively hereafter.] ²⁷ These

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2 These words, which are of the *Accusative Case*, and put by way of *Apposition*, plainly refer only to the things which are, and shall be; which are here said to be the *Mystery*, or *mystical meaning* of the *seven Stars*; which therefore are not referred to, as being not themselves the *Mystery*, but the things which were to be mystically explained in the following *Epistles*. And from hence also we are plainly given to understand, that the Subject Matter of these *Epistles* is *Mystical*, and not barely *Literal*; and that they concern things future, as well as the present.

2 Here is explained what is meant by *Stars* and *Candlesticks*, whose further mystical meaning, as they relate to Churches then in being, and to future Successions of them and their Pastors, is largely delivered in the following *Epistles*.

3 The *Ministring Spirits*, which attend on God, are called *Angels*, in Scripture, from their being employed as *Messengers* in his Service: and therefore by the *Angels* of the Churches, must be meant the *Pastors* of them (which are here clearly distinguished from the Churches themselves), from their like Office of delivering God's Messages to the People, and putting up their Prayers unto him; Upon which Account the Jewish Priest is called, *The Messenger (or Angel) of the Lord of Hosts*, (Malach. 2. 7.) where *Angel* (that I may observe this by the way) is evidently taken *collectively* (as Dr. Pocock, on the Place, confesses) for the Succession of the whole Jewish Priesthood, comprehended there under the common Name of *Levi*, their Father, and spoken of as one Person; because they were all of the same Stock, and all separated to the same Function. And as they are upon this Account called *Angels*; so are they called *Stars*, from their Office of enlightening, or instructing others. By *Angels* therefore in this, and the following Chapter, is meant, the *Evangelical Ministry*; represented by *Angels* (as all other Ministerial Agents are in this Prophecy), because the present World is subject to Angels, under Christ, the Head of them, and the Angel of the Co-

Covenant; Whereas the *World to come* (that is, the Kingdom of Christ, at his last coming, as the *Apostle* speaks, *Heb. 2. 5.*) is to be ruled by Christ and his Saints, and is not to be in *subjection unto Angels.*

It is here said, That the *seven Candlesticks*, are, or signify *seven Churches* (for so it is in the *Greek*); not the *seven Churches*, which might seem to have determined them to the *seven in Asia.* The *Epistles* are indeed to be sent to the *seven Churches of Asia*, ver. 11. But the mystical meaning of them, is not here said to belong to the *Angels*, or to the *Seven Churches of Asia* only, but to *Seven Churches*, and to the *Angels* of them; from whence it is plain, that they are prophetic, relating to *Seven Successions* of the *Universal Church.* See Mr. * *Mede.*

* Book I. Disc. 52. and pag. 905. *Doctor Moor's Exposition of the Epistle to the Seven Churches.*

G H A P. II.

The Text.

UNto the *Angel* [or Evangelical Ministry, Chap. 1: 20.] of the Church of *Ephesus* [that is now planted there; and of that Period of the Church, which is mystically represented by it] *write*; these things saith he that holdeth the Seven Stars in his Right Hand, who walketh in the midst of the Seven Golden Candlesticks; [i. e. Christ, the Light of the World, who is more immediately present with them to enlighten, guide and support them. Chap. 1: 13, 16, 20.]

Annotations on C H A P. II.

• This I shall hereafter endeavour to make out, to be the principal, if not only drift of these *Epistles*, from such Characters and Arguments, as shall arise from the Text it self. Very good Interpreters, and particularly *Grotius*, on *Revel. 1. 11.* have thought, that the several Successions of the Church, here represented, are intimated in their very Names, according to a way of Allusion made use of in Scripture, as well as in Heathen Authors. For thus the God of *Eckron*, whose True Name is thought to have been *Baal zebachim*, or the Lord of Sacrifices, is called in derision *Baal zebub*, or the Lord of Flies; and *Belzebul*, or the Dung-hil God. And the Prophet *Micah 1. 14, 15* manifestly alludes to the Names of Cities, calling *Achzib* a Lie; as if its Name were derived from *Cazab*, which in Hebrew signifies to Lie; and the City *Mareshab* is threatened to be disinherited, in allusion to its Name; and *A-dullam* is called the Glory of Israel, perhaps (says Doctor Pocock on the Place) from its Diminution, its Strength, or its Beau-

Beauty, or some other Reason, probably taken from its *Name*, as the others are, although now unknown. And such *Paronomasia's*, or *Allusions*, may be more frequent in Scripture than we think for, by reason of our Ignorance in the Primitive Language, and of the Story and Circumstances of the Places, whose *Names* are alluded to.

2 *I know* [observe and approve, *Psalms* 1. 6.] *thy* [good] *works*, and *thy labour* * [in the work of the Gospel; in converting, instructing, and governing those whom thou art set over, 1 *Thess.* 5. 12. 1 *Tim.* 5. 17.] and *thy patience*, [and perseverance in it, and under sufferings for it], and *how thou canst not* [endure, or] *bear* [with] *them, which are evil* [in Life or Doctrine, but castest them, when they prove incorrigible, out of the Church:] and *thou hast tried* * *them* [by the Gospel, *Gal.* 1. 8. 1 *John* 4. 1. by their Works *Matth.* 7. 20. and by the Gift of discerning Spirits, 1 *Cor.* 12. 10.] *which say they are Apostles* [sent and commissioned to preach the Gospel], and *are not*, and *hast found them liars*, [or False Apostles, *Acts* 20. 29, 30. and 15. 1, 24. 1 *Cor.* 15. 12. 2 *Cor.* 11. 13. *Gal.* 1. 6. 1 and 2 *Epist.* to *Timothy.* 1 *John* 4. 1.]

* Labour also may here signify a *zealous and unwearied profession of the Gospel*, amidst the greatest *Discouragements*, as the Word is taken, 1 *Cor.* 15. 58.

* These Words refer to the *zealous Execution of Discipline*, for which the Church was at first very remarkable, as appears from 1 *Cor.* 5. 1 *Tim.* 1. 20. *Tit.* 3. 10. 2 *John* 10.

* It appears from Scripture, that there were many *False Apostles* foretold by our Saviour, *Matth.* 24. 11, and by the Apostle Paul, in his *Admonition to the Elders of the Church of Ephesus*, *Acts* 20. 29, 30. Who generally seem to have insinuated themselves into the good Opinion of the People, by *specious pretences of being Brethren*, and by creeping into their Houses and Assemblies *unawares*, and *privily*, and by communicating with them in their Feasts of Charity, as appears from 2 *Cor.* 11. 26. *Gal.* 2. 4. 1 *Tim.* 3. 6. *Jude* 4. 12. and from this place; where they are said, to pretend to be Apostles, when

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they were not. For the *Hereticks* seem to have acted more closely and subtilly while the *Apostles* were *living* than afterwards; which made it a difficult task to try and detect them; which yet the *Apostolical Church* did with great Zeal and Care, by examining their pretences by the *Doctrine* they had received of Christ, and by Gifts of discerning *False Spirits*, as *Clemens Romanus* attests in his *Epistle* to the *Corinthians*. And this place seems to determine this *Succession of the Church* to the *Times of the Apostles*; the Pretence of being *Apostles*, or *Messengers*, sent and commissioned by God to preach *New Doctrines*, being peculiar to that Age, and made use of by *Simon Magus*, and his Followers, particularly by *Cerintbus*, against whom *John* wrote his *Gospel*; who pretended to *New Revelations*: And it being not peculiar to *Ephesus* alone, but to most other Churches, we may reasonably conclude, that by *Ephesus* is not understood that Church alone, but the Church-State of the *Apostolical Age*; which began on the *Day of Pentecost*, next following the *Ascension of our Saviour*, in the *Thirtieth Third Year* of our Lord, about the *Twenty Fourth Day of May*, as *Bishop Pearson* has stated the *Æra* of the *Apostolical Church* in his first *Lecture* on the *Acts*. From this place we may learn, That strict care ought to be taken in trying and examining those who are to be sent to teach others; and that the *Canon of Scripture* was settled by this *Apostolical Church*, she having duly tried and rejected all other Pretenders to *Apostolical Doctrines*; and that the first State of the Church was purely *Apostolical*.

3 And [yet thou] hast borne ⁵ [Afflictions, although thou canst not bear ⁶ with them which are evil;] and hast [still] patience⁶, and for my Names sake [i. e. for me, and upon the Account of my Gospel] hast laboured⁶ [in it], and hast not fainted [under it, nor under thy sufferings for it, Gal. 6. 9. 2-Thes. 3. 13.]

⁵ Such kind of *Allusions* are frequent in Scripture, as *Rom.* 1. 24, 25, 26, 28.

⁶ This

* This being a *Repetition* of what was said in the foregoing Verse, seems to intimate, that their Labour and Sufferings were Great, and very Remarkable ; a Repetition sometimes denoting so much in Scripture.

4. Nevertheless I have somewhat [of ¹ complaint] against thee, because thou hast left [or ² remitted, and abated something of] thy first ³ [or former, fervent, and intense] Love [of me, my Gospel, and Kingdom,]

7. So the Phrase is taken, *Matth. 5. 23.*

* So this word is rendred by *Grotius* and Doctor *Hammond*, and, I think, rightly. And as *Grotius* thinks, that Love and Desire, may by way of Allusion, be signified by the Word *Ephesus*, so may also the Greek Word here made use of, intimate some Remission, or Coolness of their First Love, by the same Figure which the Prophet *Micah* makes use of, *Chap. 1. 13, 14.* and which *Grotius* thinks the Apostle uses, *Rom. 1. 17, 28, 29.* where also in the 29th Verse there is a manifest Allusion to the Name *Judah*, which signifies Praise, *Gen. 29. 35.*

9 The First Love, which the Prophet, *Jerem. 2. 2.* calls the Kindness of Youth, and the Love of Espousals, is usually very fervent ; but is wont soon to cool and abate in the best of Men. And accordingly the Church at first, when (as *Hierom* speaks) the Blood of our Lord was warm, and the Faith of the New Converts was Fervent, was very Zealous in all its Duties and Offices, as appears from the Acts of the Apostles, particularly from *Chap. 2. 41-47.* and *Chap. 4. 31-37.* where we have a perfect Pattern of the First Love of the Apostolical Church, in the Church of Jerusalem ; especially in their having all things common, and calling nothing their own. And yet in a very short space, as soon as the Number of the Disciples, and with them the Church-Revenue, was multiplied, there arose a murmuring of the Gracians against the Hebrews, even in the Infant-Church, as we read *Acts 6.* occasioned by the Pride of the Hebrews, as Bishop *Pearson* has shewn, in his
Third

Third Lecture on the Acts; wherein (as also in the Behaviour of *Ananias* and *Sapphira*) there are early Tokens and Types given of a *Declension* in the Church, which proceeded so far as to this matter, even in those *First Times of the Gospel*, that *Paul* tells the *Philippians*, (*Chap. 2. 21.* of his *Epistle* to them, supposed to be written about *A. D. 59, or 62.*) that all Men sought their own, and not the things of *Jesus Christ*. For not only *Demas* forsook *Paul* out of Love to this present World, but *Mark* grew weary of the Labour of the Gospel, and went not with *Paul* and *Barnabas* to the work, *Acts 15. 38.* and *Peter* himself, for fear of the Jews, was guilty of *Disimulation*, *Gal. 2. 11, 12.* And the *Galatians* had generally departed from the True Notions they had received of *Christian Liberty*, and a *Working Faith*, *Gal. 5. 1, 6, 7.* and were grown very remiss in their Acts of Charity, *Gal. 6. 9.* And the Churches mentioned in Scripture, are frequently reprehended for great Enormities; so that it is no wonder that the Churches in After Ages proved guilty of them; the Love of many waxing cold betimes, as our Saviour foretold, *Matth. 24. 12.* and *Paul* complained, *2 Tim. 1. 15.* and *4. 16.* But this Prophecy respecting principally the Apostacy which crept into the Visible Church; by this passage is chiefly meant some degrees of it, which were then advancing: *John*, at the close of his first *Epistle*, written not long after the Revelations, warning the Christians to keep themselves from Idols, and the Mystery of Iniquity, of which Worshipping of Angels was a part, already working, even when *St. Paul* wrote his second *Epistle* to the *Thessalonians*, about the year 49. as some think, or 53. according to *Bishop Pearson*; from whose Opinion, that of a Judicious Person, well skilled in Scripture Chronology, does not much differ; who dates the Conception of Antichrist, *A. D. 55.* which may very well be called, an abating, or remitting of Love; a cleaving to the One God, being so often described in Scripture by Metaphors taken from Chaste Love, and Espousals; and Idolatry being so often likened to its contrary,

Adul-

Adultery, and Fornication. However, it is certain, That in the Times of the Apostles, something was even then working, which made way by degrees for the Following Apostacy. Such, perhaps, were, (1.) A Natural Love of *Quiet and Ease*, and *Fear of Trouble and Displeasure*; whereby, by Degrees, their Zeal was abated, which was the Fault of *Mark and Peter*, who yet returned to their *First Love and Works*. (2.) An *excessive Esteem for some Pastors*, for their Gifts, to the *despising of others*; which was the Cause of the *Divisions* in the Church of *Corinth*, as appears from *Paul's Epistles* to them. (3.) A *Domineering and ambitious Temper* in the Pastors themselves, which was the Fault of *Diotrephes*, 3 *John* 9, 10. (4.) A *Want of mutual forbearing one another*; the *Jewish Christians* judging and Condemning the *Gentiles*, and the *Gentiles* despising the *Jewish*. (5.) *Divers False Opinions* brought by the *Jewish and Gentile Converts* into the Church; especially with relation to *Angels and Departed Souls*; which are the usual Subject of *Paul's Epistles*; and of which he treats particularly, 1 *Thes.* 2. 1 *Tim.* 4. 1. *Col.* 2. (6.) And lastly, God out of his infinite Wisdom, permitted, even in the pure Church of the Apostolical Age, not only *Errors and Heresies* to arise through the Common Imperfections of *Men and Churches*, but also a Foundation to be laid for the Grand Visible Apostacy, which began very early; and rose to a great height, not long after the Departure of *Paul* from *Miletum*, and that from amongst the *Christians* themselves, as the Apostle plainly asserts, *Acts* 20. 28-30. And was to be carried on by some of them, or by the man of sin; that is by a *Visible Body*, or *Succession of Men*, under the pretence of *Mystery and Godliness*, and of *Antiquity and Apostolicness*, as appears from 2 *Thes.* 2. 1 *Tim.* 4. 1. and from the second Verse of this very Chapter.

5 Remember therefore from whence [or, from what degrees of Love] thou art fallen, and repent, and do the first Works [with the like Zeal,] or else I will come unto thee quickly [and that on a sudden,

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den, and unexpectedly ;] and will remove thy Candlestick " [or Church] out of its place [and give it unto another, *Matth. 21. 43.*] except thou repent.

" Here is laid down the True Way of Reforming the Church, and of its escaping Destruction; viz. by her considering wherein she hath deviated from the Gospel; by which Rule the False Apostles were tried, *Verse 2.* and in repenting of, or forsaking her Faults: and in a zealous practice of her first good Works, according to the Model of the Gospel. And we have here given us two different States of the First Churches; viz. of their First Love, or Purity; and of their Remission of it, and Deviation from it.

" This Removal is not to be understood of the particular Church of Ephesus; which is noted by Bishop Usher, to have continued, and to have preserved its Metropolitcal Preheminence entire, until the time of Constantine, whilst others of the Seven had been deprived of it: And although there be not now at Ephesus so much as One Christian, (which Mr. Spoon looks upon as a fulfilling of this Prophecy) yet the Judgment here threatened, was to come quickly; and must therefore refer to something more early than its present State. And therefore Ephesus mystically here representing a Church-State, the removing of its Candlestick must signify, its ceasing to be such a Church-State as it was before; the Pure, Primitive, and Apostolical State of the Church, degenerating, by degrees, and that very soon, from its First Love; and becoming a Synagogue of Satan, in the following Succession: and its Priviledges and Preheminences, in the Kingdom of Heaven, being taken from it, and given to other Church-Successions, according to the Denunciation of Christ, *Matth. 21. 43.*

6 But [yet, notwithstanding this defect,] this thou hast [commendable in thee,] that thou hatest [so far art thou from suffering and conniving at] the [unclean] deeds [or, practices] of the "Nicolaitans, which I also hate,

A sort of *impure Hereticks*, who about the year 80 or 90, after Christ, much about the Time of *Cerintus*, taught, that it was lawful to eat things sacrificed unto *Idols*; and that *Matrimony* was a mere *Humane Institution*, not obliging the *Conscience*; and asserted the *Lawfulness of Fornication*, and all manner of *Uncleanness*, fathering their *Doctrine* (as the *Hereticks* then were wont to do) upon *Nicholas*, one of the *seven Deacons* in the *Acts*; from which *Opinions* and *Practices* the *Church* was as yet free; although it afterwards fell into some of them; and there were some, even then, who *forbad Marriage*, which was one step to the increase of this *Impurity* of the *Nicolaitans*, 1 *Tim.* 4. 3.

7 He that ^{is} hath an [understanding] ear, let him hear [attentively, consider, and understand,] what ^{the} Spirit [speaking by the Prophets] saith [by me, in this Prophetical and Spiritual Epistle] unto the Churches [of God in all Ages and Successions of them, for whose Uses it was written.] [And] to him [for that person] that overcometh [the Remission of Love, which is to be found in this Church-State,] I will I give to eat of the ¹² Tree of Life, which is in the Paradise of God; [i. e. the Enjoyment of a happy State in Christ's Kingdom, *Rev.* 22. 2. *Exek.* 47. 12.]

9 From this Verse it seems to appear, that these Epistles are Spiritual and Mystical, because the same Sentence is annexed to them, which Christ makes use of at the Close of his Parables, or Mystical Discourses, to engage Attention, and to teach, That *all men were not capable of understanding them*, but those who had their Minds duly exercised in *Spiritual Things*: And the manner of speaking being here altered from what it was at the first Verse, viz. from *these things saith Christ*, into *hear what the Spirit saith*; Hereby seems to be intimated, that these are *Spiritual and Prophetical Epistles*, spoken by the Divine Spirit in Christ, which was to teach the Apostles all things; and show them things to come, *John* 16. 12, 13. Part of which are here revealed, relating not to the single Church of *Ephesus*

see alone, but to the Churches in the Plural ; that is, all the several Periods and Successions of them.

" The Particle, *what*, refers not only to the following Sentence, but to all which went before, as appears from the Epistles to the Churches of Thyatira, Sardis, Philadelphia, and Laodicea ; in which there is nothing that follows this Proverbial Sentence ; which must therefore have a reference to what preceded it.

" This Promise refers to the particular Overcomers of the Evil of each Church-State, and not to the Churches themselves ; for as some Men may fall short of overcoming Vice and Error in a good Church-State, so others may overcome the Evil of a bad one. And the Promises to the several Overcomers, are taken from the Descriptions given afterwards in the latter part of this Prophecy, of the New Jerusalem, or Kingdom of Christ ; which as they have promoted, so shall their Reward be. Now the Earthly Paradise, was a Type of Christ's Heavenly Kingdom ; and to eat of the Tree of Life, in the midst of that Paradise, is to be refreshed and nourished with Divine Communications, in the Kingdom of Christ ; in which the Saints and Overcomers shall Reign with him. And here we are to take notice, that the Rewards are suited to each particular State ; to be refreshed by eating in a State of Happiness, being proper to those who are wearied with Labour and Sufferings ; and a Crown in the next Succession, being the fit Reward of the Overcomers of a state of persecution. It is also further fit to be observed, That the Right of Primogeniture is not given to Ephesus, but to Smyrna the Symbol of the afflicted Church-State, which has the Crown of Life bestowed upon it, the Symbol of Royal Dignity, which of Right belongs to the First Born ; and the very Kingdom of the New Jerusalem is given to Philadelphia, of which the Key of David, and her Crown, are the Symbols : which seems to be shadowed out unto us, in the Blessings of Jacob, (Gen. 49, which may by way of Allegory, and as Typical, be accommodated to the Mystical Israel the Church), where the

the Precedency, both in Dignity and Power, is taken from *Reuben*, the *First Born*, because of his *Instability*, and having *defiled his Father's Bed*; which may be *Typical* of *Ephesus's* Early Departure from its *First Love*, and of the *Idolatrous Apostasy* which crept into it *betimes*; which is a *spiritual Defilement* in Scripture: whereupon its *Candlestick was removed out of its place*; that is, it lost the Rank of priority it was to have in the *Kingdom of Christ*, which was given to the next Succession of *Smyrna* for its *Constancy in Afflictions*; more especially the *New Jerusalem State*, coming down in the *Philadelphia* Succession.

8 And unto the Angel [Verse 1.] of the Church in Smyrna⁸, write; these things, saith the First⁹ and the Last, which was dead, and is alive; [that is, Christ the Eternal God, who raised himself from the Dead.]

¹⁰ *Smyrna* is the next City of the seven, Northward from *Ephesus*, and about Forty Miles distant from it; and it is still a *Metropolitcal See*, having yet no more than *Two Churches* of *Greeks* in it, and *One or Two* of *Armenians*. Its Name may by a *Figurative Allusion*, be derived from a *Syriack* word signifying *Bitterness*, to denote the *bitter persecutions* of the Church under this State.

¹¹ These Attributes are made use of, to encourage them to undergo their Sufferings, as having been already experienced by Christ, who was God, and had vanquished Death for them.

9 I know [and approve] thy [good] works, [in the propagating of my Kingdom] and tribulation [under persecutions] and poverty, [or extream want, by thy being spoiled [¹⁸ of thy Good;] but thou art [really] rich [in Grace, and in my Esteem and Favour;] and I know the blasphemy¹⁹ [i. e. Idolatry] of them [or that party,] that say they are Jews²⁰ [that is, boast themselves to be the pure Christians, the true Worshippers of the one only God;] and art

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not [truly so,] but are [really, and in God's Account] the ^{2^d} Synagogue of Satan [that is, an Antichristian Congregation.]

18 As was usual in Times of persecution, Heb. 10. 34.

19 Blasphemy is a Contumely, or Reproach of God, by attributing that to a Creature which is properly his; whence in Scripture it is put to signify Idolatry, which is the highest Blasphemy. See Isa. 65. 7. 1 Maccab. 2. 6. 2 Maccab. 8. 4. And this Blasphemy then appeared in the Reverence paid to Martyrs, which was the Beginning of Idolatry.

20 The Phrases and Expressions of this Mystical Book are taken from the Old Testament, and the Jewish Oeconomy, which was Typical of the Christian, as the Apostle asserts, 1 Cor. 10. 1-4. the Type in this prophecy, being constantly put for the Anti-Type, or thing signified. And therefore, according to that usual Figure; by Jews here must be understood, Christians, who are the mystical Israel, or the ἀληθινὸν Ἰσραὴλ, the True Israel, as Justin Martyr calls them; whose Glory, and proper Priviledg it was, to be the Worshippers of the One True God; whilst all the World besides, were guilty of Idolatry. Now the Jews being wont to pride themselves in their priviledges; those here represented are also said, to say that they are Jews, that is, boast of it, in allusion, perhaps, to the Name Judah, which signifying Praise and Thanksgiving; is here, and by the Apostle Rom. 2. 17-29 put to denote a Boasting Confession, joyaed with a seeking the Praise of Men, as Grotius has noted on the place; and as is obvious from the last verse of that Chapter, as I before hinted. Of which Pride of theirs, there is an eminent instance in the very first Apostolical Church at Jerusalem, Acts 6. where the Hebrews, or Natural Jews who came from the Loyns of Abraham, neglected, or proudly despised, the Hellenists, or Proselyted Gentiles, altho Jews by their Religion, as well as themselves. And therefore in proportion; by Jews here must be meant those Christians who more than ordinarily boasted.

boasted themselves to be the pure *Worshippers* of the *True God* only, when yet they were really guilty of *Idolatry*. For the word *Jew*, as *Grotius* notes on *Rom. 2. 17.* was then a word significative of their Religion, rather than of their Nation; and denoted as much as a *Worshipper* of the *one God*; or one who *confessed* and *acknowledged him*, as the word *Judah* is Explained by *Philo*, and Interpreted by the *LXX*, *Gen. 29. 35.*

"*Satan* signifies, according to the Original of the word, the Great *Adversary*, the Devil; of whose Congregation, these Pretending pure Christians are said to be, and not of *Christ's*, because, by their Blasphemous or Idolatrous Practices, they did indeed, and in God's account, Worship him, and Propagate his Antichristian Kingdom. But this was at first the Fault only of a few of *them*, or of that Party that Valued themselves, and Despised others, calling themselves *Jews*, or the only True, or pure *Israel* of God; it having always happened so from the beginning of God's Church, that according to the Allegory insisted on *Gal. 4. 25, 29.* the Corrupt Party hath stood most upon its Purity, Honour and Preheminence; and hath Persecuted, and Despised the pure one.

Now the Church of *Smyrna*, comprehending that Succession of the Church, in which the great Persecutions happened; and in which a Crown of Life was at last given them at the Empires becoming Christian: The Blasphemy here reprehended, refers chiefly to the latter State of that Succession, when Honours and Riches Flowing into the Church, corrupted the purity of their former poor and suffering condition; and the reverence at first innocently paid to Martyrs; and the introducing of *Pagan Rites* by degrees, under pretence of winning the *Heathens*, gave a great encrease to the growing *Apostasy*; iniquity under the covert of a Mystery, i. e. of *Piety*, Religion and well meaning *Zeal*, making daily progress in the Church, until it arose to an Antichristian Synagogue.

synagogue or *Congregation* of a prevailing party amongst them. Which phrase is made use of, in opposition to the Title given the *Jews* in the *Old Testament*; who are called *Numb.* 31. 16. *The Congregation or Synagogue of the Lord*: which the corrupt party of this Succession had forfeited, by its Antichristian or Satanical Innovations; as the *Jews* also did upon their Apostasy under *Jeroboam*, 2 *Chron.* 11. 15. who are thereupon said to have Sacrificed unto *Devils* or *Satan*. And it is worth Observation, that the last degeneracy of the *Jewish Church*, when, as it appears from the Gospels, it became a *Satanical Synagogue*, consisted chiefly, in vain *Traditions*, in Affecting Titles, Honours and Prebeminency, in neglecting the Spiritual Service of God, and in expecting a present *Worldly Kingdom* of the *Messias*, instead of a *Future, Heavenly State* of it, and of the *Kingdom of God within us*, consisting in inward *Righteousness* and *Peace*; and lastly in *Cruelty* and *Persecution*, and in casting out of the *Synagogue of the Lord*, the true and faithful *Servants of Christ*. Now in whatsoever *Age* of the *Church* there may be found such a *Temper* and *Spirit Prevailing*; so much may it be said to have of the *Synagogue of Satan* in it: Much of which was visible, in this succession, in the strifes amongst *Bishops*, about the *Superiority* and the *Prebeminency* of their *Sees*; in their rash *Censuring* and *Excommunicating* one another for slight Matters, as appears evidently in the Behaviour of *Pope Victor*; in the Oppositions made in this period to the *Doctrine* of the *Antient Chiliasts*; and in the introducing a great number of *Ceremonies*, *Rites* and *Customs* into the *Church*, to bring over the *Jews* and *Pagans* to the *Christian Religion*.

10 *Fear none of those things which thou shalt suffer: [For] behold the Devil²¹, shall [by evil Men, as his Instruments,] cast some²² of you [who have the courage not to deny me] into prison [i. e. various and grievous Tortures and Persecutions;] that ye may be tryed [fully, whether ye be perfect and entire, James 1. 2, 3. 1 Pet. 1. 7] and you shall have Tribulation [that is, one most notable Persecution;]*

* *ten days* [of years:] *Be thou faithful unto* [the suffering of] *death,*
and I will give thee a crown * of *Life* [i. e. Freedom from Persecution,
 Rewards and Honours.]

* *Persecutors* do the *Devils Work*, Eph. 2. 2. and to him
Justin Martyr frequently attributes the *Pagan Persecutions*,
 because they were promoted and set on by his *Instigation*.

* For many fell away in the *Times of persecution*.

* *Days*, in *Prophetick account*, are frequently put for
Years; as is evident from *Numb.* 14. 34. *Ezek.* 4. 6. and
Dan. 9. 24. where the *Days of the Seventy Weeks*, are un-
 derstood by most *Interpreters* of *Years*. For a *Day* being the
First, and most *Natural Measure of Time*, depending upon
 the constant and most known *Revolution of the Sun*; is put
 in all *Languages*, and particularly in the *Hebrew*, to express
 indefinitely, a length or continuance of *Time*; as the *Days of*
Herod signify in *Scripture*, the *Time of his Reign*; and is
 limited to some certain continuance, by circumstances; or ac-
 cording to the *Will of Him* who makes use of it: as it is by
 God in *Scripture* restrained to signify a *Prophetical Year*, as
 is evident from the places I have quoted: against which,
Grotius has Objected nothing material, as *Dr. Moor* has ful-
 ly proved in his *Mystery of Godliness*, Book 5. Chap. 15.
 Now the last and greatest *Persecution of the Church under Di-*
octetian, lasting, according to all *Chronologers*, exactly *ten*
Years; It is evident that this place must refer unto it: espe-
 cially if we consider that the *Vision of the Souls under the*
Altar, which is *Contemporary* with this *Succession*; immedi-
 ately preceeds the great *Earthquake*, or change of *Things un-*
der Constantine; and that no *Example* could be brought by
Grotius, or *Dr. Hammond* of a *ten days Persecution*, in the
Times to which they limit this passage; and that *Ten*, does not
 denote in *Scripture* a short time when put indefinitely, but
 it always put for one of a long continuance, (it being, as
 it were, the plenitude of *simple Numbers*) as is evident from
Numb. 14. 22. *Job.* 19. 3. 1 *Sam.* 1. 8. *Eccles.* 7. 19.

Further:

Furthermore, seeing that the things referred to in this *Prophecy*, being for the use of the whole *Church*, ought to be illustrious parts of *History*, and not References to something not Transmitted unto us (with which shift *Grotius* puts off his Reader) what more Notable part of *History* could be referred to, than that of the *ten Years Persecution*, which gave Date to the *Aera Martyrum*, and is a most famous Character of Time; exactly answering in its *ten Years* Duration, to the *Prophetical* way of Accounting a Day for a Year, and fit to be made use of by the *Holy Ghost*, in Transmitting so remarkable a Period of the *Church* down to after Ages.

A *Crown* denotes Regal and Triumphal Honours, and a *Crown of Life* is opposed to the Deaths and Martyrdoms they had before Suffered. And hereby is plainly set forth the Freedom from *Persecution* they Enjoyed under *Constantine*, at the end of the *Tenth Persecution*; which, according to the Accurate Computation of Mr. *Pagi*, in his *Critical Annotations* upon *Baronius*, began Feb. 23. A. D. 303. and ended June 13th, A. D. 312. when the famous *Epocha* was instituted of the Churches Freedom from *Persecution*; mentioned by *Eusebius* in his *Chronicon*, and by the Author of the *Alexandrian Chronicon*.

From which Time we may date their *Crown of Life*; *Constantine* daily proceeding to advance and secure the *Church*; which enjoyed great Freedom (bating only some short *Persecutions*, particularly that under *Julian*), until it came to its highest pitch of External Peace and Honour, under *Theodosius the Great*, who died at *Milan* A. D. 395. on Jan. 17. or Feb. 24. after he had given *Paganism* its deadly Blow, by his Famous Defeat of *Argobastes* and *Eugenius*, A. D. 394.

11 He that hath an Ear, let him hear what the Spirit saith unto the Churches: [Verse 7.] [And] He [i. e. that person] who overcometh, [the Persecutions, and Evils of this Church-State, and perseveres unto the End, in the Precepts of the Gospel,] shall not be hurt of the second death, [but shall escape it, Rev. 20. 6.]

12 And to the Angel of the Church in Pergamos¹⁶, write, *These things, saith he who hath the sharp¹⁷ Sword, [of the Word and the Spirit,] with two edges, [to inflict severe and sharp Judgments, chap. 1-16.]*

¹⁶ Pergamos is distant from Smyrna, Northwards, about five hundred and Forty Furlongs; and there are in it now but a few Families of miserable Christians, and but one Church; although it was anciently the most Famous and Chief City of Asia the Less, having been the Seat of the Attalids, who were rich and potent Kings; and of the Roman Proconsuls: For which Reason, as well as in Allusion to its Name, it may be put to denote here, *The exalted State of the Church; High and Lofty Fabricks, and Things, being called, Τὰ ὑψηλά, by the Asiatics: And because of its (a) excessive Idolatry, it is a fit Type of the Apostate State of this Succession, in which the Apostasy was exalted to a Throne.*

¹⁷ Corruptions daily encreasing under this State; the Style is here changed, and Christ is represented with a sharp sword in his Hand.

13 I know thy [good] works, and where thou dwellest, even where Satan's¹⁸ Seat [or Throne] is, [i. e. under the Dominion of the Antichristian Apostasy;] and [I know that nevertheless] thou holdest fast [or retainest the profession of] my Name [and hast not renounced it, by becoming Antichristian] and hast not denied my Faith [or Gospel: no not] even in these days [or Times of Darkness and Cruelty,] wherein Antipas¹⁹ [i. e. the Opposer of Popery] was my faithful Martyr [or Witness,] who was slain [by Decrees, Anathemas, and frequent Deaths] among you [or under your Jurisdiction,] where Satan [or Antichrist] dwelleth [or has his constant Residence, in great State and Power, 2 Thes. 2. 4, 9.]

(a) Andr. Cesar. in locum.

"The *Apostasy* is now called *Satan's Seat*, or *Throne*; because that upon the *Churches Exaltation*, under the *Christian Emperors*, a *Worldly Kingdom*, and a *Paganizing Christianity*, arose by *degrees*, especially at *Rome*, to such an height, that it became at last to have a *Supremacy*, or a *Throne* in it; to which *Satan's power* in this *World* is likened in *Scripture*, viz. *Isa. 14. 12-14. Luke 10. 18. John 12. 31.* With which the *History* of those *Times* agrees; it being evident, that from about the year 400. and odd (the precise year I shall endeavour to determine hereafter), when *Satan's Synagogue* seems to have arrived to its maturity; that the *Apostasy* daily increased, chiefly upon the *Growth of the Papacy*, which came to have a *Throne* about the year 606, when *Boniface the Third* Usurped the *Title of Universal Bishop*.

"There might have been perhaps a *Martyr* of this *Name* at *Pergamus*; although the *Story* of him related in the *Greek Menologies*, is vehemently to be suspected, as *Grotius* has well noted; a *Brazen Bull* being not a *Punishment* amongst the *Romans*, whose *Laws* were then observed at *Pergamus*; and the *Relations* of those *early Martyrdoms*, being justly called in question by some of the *Learnedst Men* of the *Romish Church*. But howsoever, the *Names* made use of in this *Book*, having constantly a *mystical signification*, this also must be understood after the same manner; and it will then plainly denote, *The Opposer of the Pope*; that is, (by a *Figure* usual in this *Prophecy*) the *whole Body*, or *succession* of those, who during this period, witnessed against the *Apostasy* of that *See*; a *Catalogue* of whom you may find in *Illyricus*, *Usher*, and other *Authors*. For *anti* signifies *against*, or *contrary*; and *patēr* is the *Old Word* for *Father*; from whence, by a *Reduplication* of *Letters* comes *πάπας*, or *πάππας*; that is, *Pope*, or *Holy Father*; for which consult what is said by the *Etymologists* out of *Eusebius*.

And the Word *Antipas*, is made use of, and not *Antipas*-*was*, or *Antipas*-*was*, because this was a *Common Name*, which the others were not: And because those *Names* would have given a *too open intimation* of the *Mystery* designed by them; contrary to the *Holy Secrecy* and *Reserve* usually observed in this *Prophecy*.

14 But [yet] I have a few [or some little, small] things [to object] against thee, because thou hast ⁹ there [where thou dwellest, and amongst you,] them [or a prevailing Party] that hold [profess and practise] the Doctrine [Precept and Counsel] of ¹⁰ Balaam, [i. e. the False Antichristian Prophet,] who taught Balack [i. e. the Princes subject to Antichrist,] to cast a stumbling-block [or an Occasion to commit Sin] before the Children of Israel [that is, the Christians of that Age, the Spiritual Israel] to ^{*} eat things sacrificed unto Idols, and to commit [Spiritual] Fornication [which is Idolatry.]

⁹ Although the *Apostate Church* had the *Throne*; that is, the *Antichristian Power*, and *Prebeminence*; yet the pure *Church State* is here blamed for *having them*, or that *prevailing party amongst them*, although they could not help it; because, that it had not arrived to that *perfection of Gifts and Graces*, as must necessarily have cast out the corrupt party by its power and efficacy. Thus the *Apostle* blames the *Corinthians*, 1 Cor. 5. and 2 Cor. 7. that they had not mourned, that the *incestuous person* might be cast out from among them; and, for want of *vehement Affections* of godly *Sorrow, Desire, Revenge, &c.* by which alone they could approve, and clear themselves in that matter.

¹⁰ Concerning this *wicked advice* of *Balaam*, who counselled *Balack* to draw the *Israelites* to *Idolatry*, by enticing them with the *Conversation of strange Women*, you may read the 22d, 23d, 24th, 25th Chapters of *Numbers*, and the 16th

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Verse of the 31st. as also *Micah 6. 5.* *2 Pet. 2. 15.* and *Jude 11.* together with the *Expositors* on those places. Whereby is plainly signified the *wicked Counsel of the Antichristian Party*, especially of the *Papacy*, (which, like *Balaam*, pretends to *Prophecy and Infallibility*) whereby the *Secular Powers*, Represented by *King Balack*, were perswaded to entice the people to *Idolatry*; by worshipping *Bread*, and *Saints*, and *Images*. So that this *Period* comprehends the *Times* in which these *Doctrines* were *controverted*, and at last *imposed*; and seems to reach until about the year 1100. when *Antipas*, or the *faithful Witnesses* against these, and other *Errors*, which had been before *slain* by the *Anathemas* of several *Councils*; and lay mostly concealed and hid within the *Apostate Church*; began to unite into an open and visible *Body*, and to appear under the Name of the *Waldenses* and *Albigenses*, in a more direct *Opposition* to that *Satanical*, or *Antichristian Authority*, which had hitherto over-powered them. Upon which, as *History* testifies, vast Numbers of all Ranks and Qualities united themselves unto them.

* To eat things sacrificed unto Idols (as appears from the *Apostles Discourse*, *1 Cor. 8.* and *12.*) was accounted by the *Corinthians* no fault, and was defended by them (as *Grotius* notes upon the place) by very subtle Distinctions, not unlike those used by the *Papists*, in defence of their *Idolatry*; and therefore by it may be here meant, some lesser degrees, and plausible *Entrances of Idolatry*, such as the *Honours* given to *Martyrs*, their *Relicks*, and the like; which they were more guilty of in this *Succession*, than of *downright Idolatry*; and is therefore placed first here, before *Fornication*; but is placed after it, in the next *Succession* (*Verse 2.*) because *flat Idolatry* was then predominant, in respect of which, the other was but of a lesser Account, and is therefore put after it.

15 So hast thou also [in which thou art not wholly inexcusable, although it be against thy Will, *Perf. 14. num. 30.*] them that hold the Doctrine of the Nicolaitans ²² [i. e. those who countenance and practise filthy Lusts,] which thing I hate [and which therefore ought to have been cast out by thee, though not by Power, which thou hadst not, yet by Mourning, and Prayer, and Eminence in Gospel-Graces.]

²³ These Deeds which were abhorred by the *Ephesine Succession* of the Apostolical Church, had by this Period gained many Teachers and Approvers. And hereby is very probably meant, those Encouragements which were given to Lust by corrupt Doctrines, about Celibacy and Virginity; and by Indulgences and Pardons for all manner of Sins; which being at first, only a prudent Relaxation of Discipline, were in process of time, so far corrupted, first by the Martyrs and Confessors, who granted them (as *Cyprian* frequently complains) to the Lapse, before Penitence performed, or upon very easy ones; and afterwards by the Negligence of following Ages, still growing worse and worse; that at last, about the year 1100. they became *Sanctions* Dispensations for all sorts of Wickedness, and Encouragements for Men to take up Arms against the Enemies of the Papacy, and Christ's faithful Antipapas, or Opposers of it.

16 Repent ²⁴ [therefore, even of the few and small Faults thou hast; and mourn, and sorrow after the most earnest and fervent manner, that these Offenders may be taken away from amongst you, *1 Cor. 5. 2 Cor. 2. and 7.*] or else I will come unto thee ²⁵ [in judgment, indeed, for these thy smaller Faults; but so as not to fight against, and destroy thee:] quickly [and on a sudden:] and will fight against [and destroy] them [amongst you, who hold these Doctrines] with the Sword of my Mouth [i. e. by my Gospel Threats, and judgments effectually denounced, and executed, even to utter Excision; whilst thou shalt be visited with a Fatherly Correction, and that only in case thou repentest not.]

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¹⁶ The *True Church* is commanded to repent; that is, of its want of such an intense Zeal, extraordinary *Humiliations*, *Fervent Prayers* and *Supplications*, as might have prevailed with God to cast those *Errors* and *abominations* out of the Church; which *Discipline* is also called *Mourning and Repentance*, by the Apostle, in the places I have quoted: and for want of this (which is its *small, or few things*), Christ saith that he will come unto them in Judgment indeed, but not in anger, and with a *Fatherly Correction*, to bring them to a thorough *Reformation and Repentance*.

¹⁷ Christ speaks only to the *pure Church*, because *pure Churches* are only accounted *Churches* in his Esteem; although it has the same Name with the *corrupt*; because that alone was visible.

¹⁸ Here is an allusion to the slaughter of the idolatrous *Israelites*, at the Command (or by the mouth) of God, for joyn- ing themselves to *Baal-Peor*; upon the instigation of *Balaam*; Numb. 25. 4, 5.

¹⁹ He that hath an ear, let him hear what the Spirit saith unto the Churches, [Verse 7.] [And] To him that overcometh [the Corruptions of this Church-State,] will I give to eat of [or to partake of, and be nourished by] the hidden^{*} *Manna* [i. e. the secret Consolations of God's Spirit.] And I will give him a²⁰ *white stone* [that is, a Reward for his Victory, and Absolution from the Censures and Excommunications he lies under, and in the stone a new Name, Chap. 3. 12. 19, 16:] written, [importing, that they are Members of Christ's Kingdom, Children of God, and Heirs of Heaven, Isa. 62. 2. and 65. 15. Rom. 8. 16. 1 John 3. 1.] which no [Natural or Carnal, 1 Cor. 2. 9—11.] man [of this Church-State] knoweth [the true Value of, 1 John 3. 2.] saving he that receiveth it [from me, and hath experienced the Consolations of the Divine Mercy and Absolution, Rom. 8. 16]

²⁰ By *Manna* is meant the *sweet Consolations* which arise from the *Knowledge of God*, and his *Will in Christ the True Manna*, John 6. Which is called *hidden*, in allusion to the *Manna*

Manna which was laid up in a *Golden Pot*, and put in the *Ark*, and kept in the most secret part of *God's Temple*, the *Holy of Holies*, *Exod.* 16. 33, 34. *Heb.* 9. 4. Whereby inward and spiritual Comforts are signified, enjoyed by the *Saints in secret*, during their retired Worship at the *Altar of Incense*, whilst they were under the Power of the *Antichristian Supremacy*: So that the *True Pergamus* seems plainly to be the *Type of the True Church*, under the Power of the *Apostasy*; and of those faithful Christians, who are in that Church, but not of it; wishing and expecting the Coming of *Christ's Kingdom*, that they might be delivered from this their *Sackcloth and mournful Condition*; in which they are fed indeed with pleasant Food, but as the *Jews* were with *Manna in the Wilderneck*; the *Type of a desolate State*.

" This is thought to be an *Allusion* to the Ancient Custom of acquitting Criminals by a *White Stone*; and of giving Conquerors in the Games (to which *Paul* frequently alludes) a *White Stone*, with their Names, and the Value of the Prizes written on it; which none was to look upon, and know, but those who won it: Whereby may be meant the publick Acquittal, Justification, and Rewards which the faithful Christians of this Succession should receive in *Christ's Kingdom*. But because the *Allusions* in this Prophecy are generally taken from the *Jewish Customs*, and the *Old Testament*; therefore it may not be altogether a groundless conjecture, that here may be an *Allusion* to the *Stones on the Oracular Breast-plate of the High-Priest*, which had the Names of the Children of *Israel* engraven upon them, for a Memorial; to signify, that *Christ*, our High-Priest, is always mindful of us; and to put *God* in remembrance of his People: to which End it is here said, that *Christ* will give them a *White Stone*, with their New Name, of being Members of *Christ's Kingdom*, the *New Jerusalem* written in it; that thereby they might be in his remembrance, and he might behold their purity (deno-

ted by a *White Colour*) and *shew mercy upon them* ; and openly acknowledge and reward them in *his Kingdom*.

18 *And unto the Angel of the Church in Thyatira, these things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine Brass* [Chap. 1. 14, 15. i. e. whose Providence is quick and penetrating, and whose Judgments are pure and terrible, to try the Pretences, and punish the Faults of this Succession, and to purge and purifie it.]

Thyatira is distant from Pergamus about Forty Eight Miles, and there is not now so much as One Christian Church in it. Stephanus, the Geographer, tells us, that this City, which was before called Pelopea, and Semiramis, was named Συάτιρα, (and afterwards Thyatira), by Seleucus Nicator, upon the News he received there of the Birth of a Daughter ; Which Name may therefore denote (according to the Allusion observed in the other Names) An idolatrous Daughter of an idolatrous Mother Jezebel, who was, as the Scripture Notes, 1 Kings 16. 31. The Daughter of Ethbaal, the King of the Zidonians; and therefore fit to represent the Woman described, Chap. 17. of this Prophecy, who was the Idolatrous Mother of the Apostate Daughter, or Church of this Succession ; and the Daughter of Paganism, as Jezebel was of Ethbaal the Zidonian.

Christ here makes himself more plainly known than he had hitherto done, and that by his Supreme Title, the Son of God ; because that his Kingdom was now to arise more visibly out of the Apostasy, and therefore to be owned and protected by him their Supreme Sovereign, who was to destroy their Enemies, and give them power over the Nations.

19 *I know thy Works* [in order to the propagating of my Kingdom,] and *Charity* [or Love and Zeal towards me, which thou hast not left or abated, Verse 4.] and *Service* [in thy Ministry, and towards the poor Saints, Rom. 15. 25, 31. 2 Cor. 8. 4.] and *Faith*,
and

and Patience, [during the Corruptions and Persecutions of the Apostasy,] and ¹⁰ thy Works, and the last [works of the Church typified by this State, to be performed by them at Christ's coming to his Kingdom, Verse 25, 26.] to be more [in Number, and Quality] than the first [Works at their first remarkable Rising out of the Apostasy.]

¹⁰ Here their *Works* are twice mentioned; and their last are said to be more than their first; whereby is signified, the *Faithful of this Succession* (whom we have supposed to be the *Waldenses* and *Albigenses*) should, towards the approach of *Christ's Kingdom*, do things surpassing their first *Works*; which yet were very great, they having at first proselyted an incredible Number of all *Ranks and Nations*; as appears from *History*, and even the *Confession of their Enemies*; for which see *Usher, Thuanus*, and a late *English Treatise*.

²⁰ *Notwithstanding I have a few [of some little] things against thee, because thou sufferest ²⁰ that [Notorious, Cursed] woman [2 Kings 9. 34.] Jezebel ²⁰ [i. e. the Papal Apostasy,] which calleth her self a Prophetess, [i. e. pretendeth to, and boasteth of Infallibility ²⁰, and miraculous Gifts,] to teach, and to seduce [by her cunning Devices, 2 Kings 9. 22.] my Servants, [professing Christianity,] to commit [Spiritual] Fornication [by Idolatry,] and to eat things sacrificed unto Idols. [See Verse 14.]*

¹¹ The *True Church* is blamed for *suffering the Apostasy*, although they were kept under by its *Power and Dominion*; because it was as yet so *imperfect* in its *Gifts and Graces*, as not to be able *utterly* to cast out those *Corruptions*; which cannot stand against the *power of God's Word*, when it appears in its *utmost Efficacy*.

²⁰ A fit Type of the *Romish Apostasy*, (1.) for *Idolatry*, 1 Kings 16. 31, 32. 2 Kings 9. 22. (2.) for *Cruelty*, and *persecuting of God's Prophets, or Witnesses*, that protested against *Idolatry*, 1 Kings 18, 4. 19, 2, 10. 2 Kings 9. 7. (3.) for

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(3.) for stirring up *Abab* or the *Secular Magistrate*, to persecute *God's Servants*, and to draw them to *Idolatry*, by false witnessing against them, *1 Kings* 21. 8, 9, 10, 25, 26. (4.) for her *Paint*, and *Whorish Attire* and her *Witchcraft*, or *subtile Allurements*, to entice to *Idolatry*, and keep Men in her *Communion*; and her *impudent impenitence*, *2 Kings* 9. 22, 30. and lastly, for the manner of her *Destruction*; which was so entire, (as that of the *Apostasy* will be, *Vers.* 27.) that nothing remained of her, but so much as might serve for a *Monument* of her *Destruction*, *2 Kings* 9. 35---37.

⁴³ Which *Dollrine* began to be advanced in this Succession of the *Church*, by the *Schoolmen*, who appeared *A.D.* 1200. And perhaps *Jezebel* might have been one of the *Propheteesses* of *Baal*; for we read, *1 Kings* 18. 19. that an hundred of them eat at her Table, it being probably their Office to provide for, and Minister to the *Prophets*; which may also be further conjectured from her conversing with them; it being usual for the *Disciples of the True Prophet*, to be seized with their *Enthusiasms*; as *Saul* was, when he was amongst the *Prophets*; which might be imitated by the evil *Spirits* in the *idolatrous Prophets*.

⁴⁴ And I gave her space⁴⁴ to repent of her Fornications [i. e. her *Idolatry*,] and she repented not.

⁴⁵ Which may be dated from the time of the more publick Appearance of the *Witnesses*, under the General Name of *Waldenses*, about *A.D.* 1100. or rather, (if we compare this place with its parallel, *Chap.* 9. 20, 21.) from the Inroads of the *Turks*, into the *Eastern Empire*, ending in the taking *Constantinople*, *A.D.* 1453, until the *Reformation*, *A.D.* 1517. when the *Sardian State* began at the appearing of *Luther*; which great punishment of God upon the *Eastern Empire*, for its *Idolatry*, having not its due influence upon the *Western*; God was pleased to raise up *Princes*, who threw off the *Romish*

and *Usurpations* and *Corruptions*, and openly owned and protected the *Reformation*; which is the *Sardian State* of the *Church*, as it is favoured by *Protestant Princes*; as that of *Thyatira* is the *Type* of the *True Church*, under the *Oppression* of *Popish* ones; that being the *Church-State* immediately following the foregoing *Pergamenian State*, which was under the power of *Satan's Throne*, in a *hidden condition*; having in it *Idolaters*, which it could not cast out, because of the power of the prevailing part of the *Church*. For *Thyatira's* suffering of the *Woman*, was not a willing connivance, but one arising from a necessity of the great *Oppression* she was under, and the imperfectness of their *Church-State*; for if it had been a voluntary connivance at *Idolatry*, *Christ* would not have said, that he had only a few, or some small things against them; Neither would this *State* have been approved by him so far, as to bid them hold fast that which they had already. And this space is typified by the time of *Repentance* which God gave *Jezebel*, which was from *Elijah's* denouncing *Judgment* against her, 1 Kings 21. 23. until her *Death*, accompanied with an *impudent Impenitence*, 2 Kings 9. 30-37.

22. *Behold, I will cast her into a Bed*⁴¹ [of languishing, Psalm 41. 3.] *and them that commit Adultery with her* [by being Partakers with her in *Idolatry*, Chap. 17. 2.] *into great tribulation*, [at the pouring out of the *Vials*, chap. 16.] *except they repent*⁴² *of their deeds.*

⁴¹ Instead of the *Beds* of her *Whoredom* and *Idolatry*; alluding to *Jezebel's Adultery*. And it is apparent, that the *Romish Church* hath been in a languishing and decaying Condition ever since the appearing of the *Witnesses*, especially at the *Reformation*, 1517.

⁴² This refers to some second space of *Repentance* afforded the *Apostate*, before the pouring out of the *Vials*; which may be probably the time allotted to the uttering of the *Voices*, Chap. 14. by which *Babylon* was called to *Repentance*.

23 *And I will kill her* [Idolatrous] *Children* ⁴⁷ [i. e. her Profelytes and Followers,] *with death* [i. e. I will certainly, and utterly destroy them;] *and* [by the greatness of the Punishment] *all the Churches* [of the World] *shall know, that I am he which* ⁴⁸ *searcheth the Reins* [i. e. the Desires] *and Hearts* [i. e. the Thoughts, and can discern the Sincerity of them:] *and I will give unto every one of you according to your works* [and not according to your subtle and fair pretences.]

⁴⁷ As the *Disciples of the Prophets* are called, the *Sons of the Prophets*; and as *Timothy* and *Mark* are called *Paul's Sons* in Scripture, because they were his *Disciples*, and were converted by him; so are the Profelytes of *Jezebel* called here the *Children of her spiritual Whoredom*, as being brought over to the Apostasie by her subtle *Enticements*, and by the power of those *Kings and Princes* especially, who were of her *Communion*, and thereby had committed *Adultery* with her.

⁴⁸ From whence it appears, that the *Apostasie* made use of *plausible Insinuations* to seduce Men to their *Communion*; and an appearance of *Piety and Religion*.

24 *But unto you I say, and* ⁴⁹ *to the rest in Thyatira* [that is, the Remnant of this Succession, which shall continue until I come in my Kingdom, Verse 25, 26:] *as many* [of you, I mean,] *as have not* [held and approved] *this* [Idolatrous] ⁵⁰ *Doctrine* [of the Apostasie before-mentioned, Verse 20.] *and which have not known* [so as to hold, and approve] *the depths* ⁵¹ *of Satan* [i. e. the Antichristian Mysteries and Policies] *as* ⁵² *they* [of the pure Church of *Thyatira*,] *speak* [or call them;] *I will put upon you no other burthen*. ⁵³ [of Command.]

⁴⁹ The Church of *Thyatira* is distinguished into Two Intervals, viz. one before, and at the *Reformation*; the other after it, which is to last until *Christ's Coming in his Kingdom*, when upon the appearance of that Succession, *their last works shall be greater than their former*. The first Interval is denoted

ted here by *You*; that is, *you who are now in being*: the second by τοῖς λοιποῖς, the *Rest*, or the *Remnant*. See Chap. 3, 2. 11, 13.

¹⁰ By Διατάξεις are meant in Scripture, *Sentences*, or *Parables*; and *Precepts*, or *Discourses* tending to *Doctrine* and *Manners*; for so the Word is frequently used in the *New Testament*: of which sort there were many false and erroneous ones amongst the *Jews*, as appears from *Heb.* 13. 9. and amongst the *Primitive Christians*, falsely attributed to the *Apostles*, and *Apostolical Men*.

¹¹ The profound Mysteries, such as *Transubstantiation*, and *Infallibility*, and the deep Politick Devices of the *Apostasy*; are called here *Satanical Depths*: in opposition to the Mysteries of *Christianity*, called *deep things of God*, and the *Depth*, *Rom.* 11. 33. *1 Cor.* 2. 10.

¹² It was the chief Accusation of the *Waldenses*, the pure *Christians of this Succession*, that they called the *Papacy*, *Babylon*, and *Antichrist*; and adapted the Prophecies of this Book to that Church, as may be seen in a Treatise put forth by them, A.D. 1120. and printed in *Perrin's History* of them.

¹³ A Phrase taken from *Acts* 15. 28. Where *Ordinances*, or *Commandments* are called *Burdens*; as they are also *Matth.* 23. 4. And *Christ* here assures them, that he would not charge them with any *Injunctions of doing their first Works*, or *repenting*, as he had done the other Churches; but bids them only stick close to what they held, and maintained; approving thereby their *Integrity* and *Purity*.

25 But that [or those necessary things, *Acts* 15. 28.] which ye have already [believed and held] hold fast till I come [in my Kingdom.]

26 And he [i. e. that Body of Men, or those Persons] that overcometh [the Corruptions of this State,] and keepeth my "Works [or the Precepts and Commandments, which I have given them; and

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enabled them to perform] unto the end [of time when Christ's Kingdom shall come, Rev. 10. 6, 7.] to him will I [then] give power over the ⁵⁵ Nations [or Gentiles, that is, the Apostasie, and their Abettors.]

⁵⁴ They are called *Christ's Works*, in opposition to the *Depths of Satan*; which are the *Works of the Devil*, John 8. 41, 44. And by *his Works* are meant *Holy Worship and Practice*, and the most vigorous Opposition of the Apostasie.

⁵⁵ As being no better than *meer Gentiles*, by reason of their *Idolatry*.

²⁷ (And he [or the Saints of this Church-State] shall rule them [the Antichristian Party, and their Abettors] with a Rod of Iron, [that is, with just Severity] and as the Vessels of a Potter, shall they be broken to shivers) [i. e. their Church-State shall be dissolved easily and irreparably; and I will give him power over the Nations,] even as I received [Power] of my Father [Psalm 2. 9. for they shall reign with me.]

²⁸ And I will give him the ⁵⁶ *Morning-Star*; [i. e. these Witnesses shall first arise, and give early Notice of the approaching glorious State of Christ's Kingdom.]

⁵⁶ A Phrase made use of by the Holy Ghost, in 2 Pet. 1. 19. with reference to this very matter; where *Prophetical Scripture* is likened unto a light shining in a dark place, which yet notwithstanding its Obscurity, was a more sure word than a *Private Voice from Heaven*, and which might be understood notwithstanding the dark state we are in, provided they be not interpreted according to our own *Natural Understanding*, called there, the *VWill of Man*; nor according to a *Private Interpretation*; but according to the *VWill of God*, speaking in, and by the *Holy Penmen*; which is a *Publick Interpretation*; because it is taken from the *Common Analogy of Scripture*, (Rom. 12. 6.) and

and is agreeable to the *Writings* of All the Holy Men of God; whose *Spiritual Things* are to be compared one with another, that so we may have a *Publick Standard of Interpretation* in the Church; and because it proceeds (although in an ordinary manner) from the same (a) spirit (which alone knows the things of God) which at first moved the Holy Prophets; which is One, and agreeable to it self in all its Gifts and Operations; and which, when it incited them to speak and write, gave them not Prophecies of a private Sense, as relating only to private and particular persons; but which were to be understood in a Publick Sense, concerning Christ, his Church, and Kingdom. But although they may be understood by us, yet the Apostle tells us, that it will not be without great difficulty, until the Day shall dawn, and the Day Star arise in our Hearts; by which the appearance of Christ in his Kingdom is meant, who is called, Rev. 22. 16. the bright and Morning Star; the first Dawnings and Approachings of whose Kingdom may be meant by the Morning Star; as the Kingdom in its full Glory, may be understood by the Bright Morning-Star. And therefore by the Morning-Star in this place is understood the Remnant (or the rest) of this Succession, which shall last until the Succession of Christ's Kingdom begins; and who shall (as the Morning-Star riseth before the Sun) give notice of his Approach, by some more than ordinary works and Manifestations of it: Which we hope and pray, that the Lord will soon accomplish (and if he has vouchsafed to his Servants any Knowledge of Times and Seasons, it cannot be far off) by raising the poor oppressed Churches of the Valleys; who were the Morning-Star, or the first Visible Body of Witnesses, before the Reformation; and we hope will arise, and that speedily, before Christ's Appearance in his Glorious Kingdom; for they have hitherto shined (according to their

(a) 1 Cor. 6—16. 12, 44

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own *Mysterious* (a) *Device*, which is a *lighted Taper*, in a *Candlestick*, environed with *Seven Stars*, in a *dark place*, with this *Motto*, *Lux lucet in Tenebris*) amidst the *Darkness* of the *Apostasie* ; And may *Christ* give unto them, and that quickly, the *Morning-Star* of his *Glorious Presence*. *Amen, Amen, come, Lord Jesus, come quickly.*

29 *He that hath an Ear, let him hear what the Spirit saith to the Churches* [i. e. this is a *Mysterious Truth*, worthy the utmost *Consideration*.]

(a) *Mr. Leger Histo. des Vandais.*

CHAP.

C H A P. III.

The Text.

2 **A**ND unto the Angel of the Church in^r Sardis, write, *These things saith he that bath the Seven Spirits of God, [see Chap. I. 4.] and the Seven Stars, [Chap. I. 16. and 2. 1.] I know [and observe] thy Works, that thou hast a Name³ [or a more than ordinary Repute,] that thou livest [according to Christ's Doctrine, and art zealous in the Outward Profession of it ;] 'and [or, but] art [indeed] dead' [as to the perfect Purity of Religion, and its Life and Power, over thy Faith and Manners, Eph. 2. 1. 1 Tim. 5. 6. 2 Tim. 3. 5. James 2. 20.]*

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^r Sardes, or Sardis, is distant about *Thirty Three Miles* from *Thyatira, Southward* ; It was antiently, as appears by its Ruines, a *Magnificent, Splendid, and Proud City*, as being the *Seat of King Cressus* ; for which Reason, (as well as from an Allusion to the *Precious Stones* of that Name, which (a) *Pliny* asserts were called so from this Place, as being first found there) it may typifie, a *splendid and stately Church-succession, which has a Name, or a Repute in the World*. It is now (as the *Learned Doctor* (b) *Smith*, an *Eye-witness*, testifies, (who could not but weep at the sight of it) a most miserable Village, inhabited only by *Shepherds and Herdsmen*, and a few ignorant *Christians*, without *Church or Priest* ;

(a) *Hist. Lib. 37. 8.*(b) *Notiz. Septem Afriz Eccles. pag. 133.*

whereby may be providentially set forth the *Real Deadness* of this *Church state*, and the *Desolation* it is to suffer.

² *Sardis* is thought to be the *Type* of the *Churches of the Reformation*, under the *Favour and Protection* of *Reformed Princes*, in a condition of *External Splendor*: Because, (1.) It succeeds that of *Thyatira*, which is the *Type of Reformed Churches*, under the *Tyranny of Popish Princes*; to which State the *Reformation* succeeded, begun by *Luther, A. D. 1517.* (2.) Because there is no mention made of *Balaam*, or *Jezebel*, or *Nicolaitism*, in this *Succession*; which shews, that they had escaped from under the power of the *Apostasy*, typified by them. (3.) Because the same *Title* is given to *Christ* here, as is made use of in the *Ephesine Succession*, the *Type of the Apostolical Church*; whereby seems to be intimated, that the *Church* began now to be *Reformed* according to the *First Primitive and Apostolical Pattern*: only it is here Remarkable, that it is not said, that *Christ* holdeth the *Seven Stars* in his *Right Hand*, but barely, that he hath them; to shew, perhaps, by the Omission of those Remarkable Words, that they had departed from the *True Apostolical Model*, which *Christ* had or held in his *Right Hand*; that is, *had in great Honour*. Neither is this to be taken for a groundless, and a loose Interpretation; or a *Licentious Fancy* (as *Dr. Hammond* calls the like Conjectures of *Mr. Brightman*;) seeing, that in such a *Concise Prophecy*, *God* (whose *Glory it is to conceal a thing*, *Prov. 25. 2.*) hath given us sometimes but slender hints, or intimations of great Truths; and that the *Addition*, or taking away of but a Letter in a Name, (as in the Names of *Abraham*, *Sarah*, and *Jeconiab*; for which see *Grotius* on *Jerem. 22. 24.*) is of great import in *Scripture*. And of how much greater signification then, may be the leaving out so material a part of *Christ's Title*, in a Prophecy so brief and mysterious?

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* From whence it appears, that *this Church* has a *Reputation* in the World for its *outward profession*; but is very much wanting in *inward Life, Truth and Holiness*.

* So *And* frequently signifies in Scripture.

Ephesus had only *lost its First Love*; but this *Church* was *really dead*, as to the *True Spirit and Power of the Gospel*, and the *perfect simplicity and purity of it*.

2 *Be watchful* [in observing the Times and Seasons of Christ's coming, Dan. 12. 12. *Matth.* 24. 42—51. *Rev.* 16. 15.] and *strengthen* [or uphold, and sustain,] the things ⁶ which remain [i. e. the necessary Truths which shall remain until Christ's coming; and which thou hast kept entire; but] that are ready to die [as to the Power and Life of them:] for *I have not found thy works* [of Reformation, according to the Gospel,] ⁷ perfect before God [so as to be able to stand before the Glory of his Kingdom, when it shall begin to appear; or to endure the Severity of his Tryal, whatsoever Esteem they may have amongst Men, *Luke* 16. 15.]

* By *Τὰ λοιπὰ*, or the rest, seems to be meant those *Necessary Works, and Articles of Belief*, which they had kept alive, or entire; and were to remain, during the following Succession of the Church, until Christ's Coming, as being Necessary Truths, which would endure Tryal; and were essential to the Being of it, as a Church: in which sense *τὰ λοιπὸν*, and *τὰ λοιπὰ* is taken in this Prophecy; as *τὸ λοιπὸν τῆς ἡμέρας*, signifies in Authors, the remaining, or succeeding part of the Day.

⁷ Filled up, or compleated, as the *Rude Lineaments of a Picture*, are said to be filled up by a Painter, when he comes to draw it to the Life; See *Hammond on Matth.* 5. 17. Here this Church is blamed for not carrying on the Reformation to its utmost perfection; and for suffering necessary Truths to decay, and be almost ready to die.

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3 Remember^o therefore how [i. e. with what Sincerity and Zeal,] thou hast received, and heard [the Doctrine of Truth, at the beginning of the Reformation ;] and hold fast [what thou didst then receive,] and repent [of thy Deadness, Verse 1. thy Negligence and Imperfections, Verse 2. and thy Departure from the Principles thou hast received and heard,] If therefore thou shalt not watch^o [and wait for the Kingdom of God, Mark 15. 43.] I will come on thee, as a Thief^o [i. e. unexpectedly,] and thou shalt not know [by reason of not watching over the Times and Seasons which God has shewn unto his Servants,] what hour I will come unto thee [in my Kingdom, and discover thy Defects, and Unsuitableness to it.]

* Here they are called upon to look back upon the Model of their First Reformation, which they had swerved from ; and to hold fast those Principles, and to repent and amend what was faulty.

* Here is intimated, as also in the second Verse, that this Church was careless, and slow to believe, and expect Christ's second coming in his Kingdom, before the Day of Judgment.

" This Phrase signifies in Scripture, a sudden and a surprising Judgment ; as Matth. 24. 42, 43. Luke 22. 39, 40. 1. Thes. 5. 2. And here is intimated the sudden coming of the Kingdom of Christ upon this Church, to its great surprize and amazement ; occasioned by its ignorance of the disagreeableness of its own State to it ; or it's not knowing that it would have come so soon, or that she should have been so entirely removed by its First Appearances.

4. Thou hast a few Names^o [or excellent Persons, Acts 1. 15.] even in Sardis [although almost dead ;] which have not defiled [no, not] their Garments [Jude 23: but have carefully avoided all the Corruptions of this State, and have had their Works perfect before God ;] and they shall walk with me in white^o [Garments ; i. e. be favoured by me, and honoured in my Kingdom, and be justified,

fied, and declared righteous:] for they are [in my sight] worthy [of it; as having kept themselves white, or undefiled.]

" *Excellent persons*, and therefore known by *Name*, as *Exod.* 33. 12. God is said to *know Moses by Name*; that is, after a special and particular manner. Or it is a *Metaphor*, either from *Moses's taking the Names of the Children of Israel*, *Numb.* 3. 40, 43. 26, 53, 54. or from the *High priests bearing their Names upon the Stones on his Breast-plate*; which being the *Foundation Stones of the New Jerusalem*, (*Chap. 21.*) the *Names* written on them, may be put to signify *Excellent, Apostolical Members of the Church*.

But here we are to note, that these *Excellent and undefiled persons*, were but a *few*; and therefore it is dangerous to follow the *Majority*, or *Multitude* of this *Church*, according to what is observed concerning the *Sardian* (a) *Stone* that it hath but a *very little* of a pale or white colour mixt with its red.

" Or *shining Garments*, (*Matth. 17. 2.*) which were such as *Kings* used to wear, and bestow upon their *Favourites*; whereby also *Cheerfulness and Innocence* is signified, and *Purity and Righteousness*, *Eccles. 9. 8. Rev. 19. 8.*

And from this Verse we may observe, That this *Church* may be *Communicated with* without sin; there being some of its *Members* (although a *few*) who remain in it, without being defiled: and that the *whole Church* is spoken to, and is said to have those *Excellent Names*; and the *undefiled Names* are not blamed for *having, or suffering the corrupt*, as in *Pergamus*, and *Thyatira*; which are manifest *Indications*, that *Sardis* is not an *Apostatical*, but a *True*, and a *Reformed Church*.

5 He that overcometh [the Corruptions of this State] the same shall be clothed in white Raiment [Vers. 4. Rev. 19. 8.] and I will not blot out his Name out of the Book of Life [i. e. he shall be enrolled amongst the Members of my Kingdom, Dan. 12. 1. Rev. 13. 7. 17, 8. 20, 12, 15. 21, 27. 22, 19.] but I will confess his Name before

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my Father, and before his Angels [i. e. I will make him be publickly acknowledged and commended at the last day.]

" This Phrase occurs, *Exod.* 32. 32. *Psalms* 69. 28. and seems to be taken from the Custom recorded, *Ezra* 2. 62, 63. where we read, *That the Jews kept Registers of the Genealogies of their Priests; in which, if a man were not found, he was put from the Priesthood, as polluted.* It was also an ancient Custom (alluded to, as some think, in this place) of *Enrolling the Names of Citizens, and Blotting them out of the Publick Registers, when they had forfeited that Priviledge; From whence also came the Custom of blotting Names out of the Diptychs of the Church.* But from whatsoever Custom the Phrase is taken, it plainly relates to the Rewards which will be bestowed upon the Saints of this Church-Interval in Christ's Kingdom.

" Expressions taken from the *Day of Judgment*; noting the Gracious Requital Christ will afford them, for confessing his Name in greatest purity, *Matth.* 10. 32. *Luke* 12. 8.

6 He that hath an Ear, let him hear what the Spirit saith unto the Churches.

7 And to the Angel of the Church in Philadelphia, write, These things saith he that is holy, [or the Holy, who will shortly erect a holy Church, and Kingdom,] and he that is true [or The True, who will bring to pass what he has promised concerning his Church,] he that hath the Key¹⁶ of David [i. e. full power of disposing all things concerning his Kingdom,] he that openeth [a Door to his People,] and no man shutteth [against them,] and shutteth [against his Enemies] and no man openeth [i. e. hath Sovereign and irresistible Power, and will conduct his People through all Difficulties, to such a Church-State, as they shall never be deprived of by their Enemies.]

" Sardis represents those Churches of the Reformation, which have a Repute, or Name in the World, but want the in-

inward Life and Spirit of the Gospel; and *Philadelphia* seems to be the *Type of the Reformed Churches* which are low in *Outward Strength and Esteem*, but very strict in observing *Christ's Word and Commands*; which *Characters* I shall not venture to adapt to any particular Churches; but leave them to the impartial consideration of all concerned, as they may be gathered from the Text it self. *Philadelphia* is distant about *Twenty seven Miles* from *Sardis*; a City (as *Strabo* notes) never very Populous and Famous, because it was subject to *Earthquakes*; which yet withstood the Fury of the (a) *Turks* with great Constancy and Gallantry, when all the rest of *Asia* had submitted; and has now (b) in it *Four Churches of Greeks*, and about *Two Thousand Christians*: which are no contemptible Remarks, as to our present purpose, and would induce a Man to think, that the Divine Wisdom has afforded us some faint Resemblances of the little outward strength or power of this Church-State, and of its strict adherence to the Truth, and of the Ample Reward God will afford it; even in the Fate of the City from which it is denominated. And, (if any thing be to be gathered from the Names of these Churches) the Nature and Qualities of this State are plainly discovered in its Name; *Philadelphia* signifying *Brotherly Love*; as if this Church-State were to be established upon that Principle, and not upon power outward splendor and superiority, *Luke 22. 24--30.* See *Grotius* on that place, and on the parallel places in the Gospel.

²⁶ An Expression taken from *Isa. 22. 22.* where *Eliakim* (a Type of Christ, as his very Name imports, signifying one raised, or settled by God) has the *Key of the House of David* given him; whereby is denoted, *Christ's Government over his Church*; a Key being an Ensign of Government; and *David's*

(a) *Smith de Statu Sept. Eccles.*

(b) *Spoon's Voyages.*

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House, Family, or Court, being a Type of the Church, especially as it shall be in the New Jerusalem, the City of David, or the Messiah, who is the Great King of it.

8 *I know thy Works* [to be perfect before God:] *behold* [and let it be noted and remarked,] *I have set before thee,* [or, given thee,] *an open* ¹⁸ *door* [i. e. a hopeful occasion, and means, of freely and effectually propagating the Truth; and a prospect of better things, and greater Liberty:] *and no man* [although they shall often attempt it,] *can* [be able to] *shut it,* [or, hinder you of this Liberty; but it shall continue accompanied with great efficacy, notwithstanding your many Adversaries, until my coming:] *for thou hast a little* [outward ¹⁹, worldly] *strength* [Force and Power to protect and countenance thee:] *and* [yet for all that] *hast kept* ²⁰ *my Word* [or Gospel; as to Faith and Practice purely and entirely; and hast discharged thy Office faithfully:] *and hast not denied my Name* ²¹ [by entertaining any degrees of Anti-Christian Corruptions, which bear not my Name, or were not instituted by me, but hast openly avowed and professed my Name, as sole King and Law-giver of my Church.]

¹⁷ *Behold*, is a Particle denoting the importance of the thing to be delivered.

¹⁸ This is the true Import of the Phrase: for which see and compare *Hosea* 2. 15. *Acts* 14. 27. *1 Cor.* 16. 9. *2 Cor.* 1. 12. *Colos.* 4. 3. And from this, and what follows, we may take notice, that *this Church*, although often denied Liberty of Preaching the Gospel (in which sense *Grotius* understands the *shutting of the Door* here mentioned,) should yet enjoy it, in despite of all opposition, and never have it wholly *shut* against them; and that this *open Door*, should afford them a Prospect, and a hope and confidence of enjoying a more perfect State of things.

¹⁹ By *Strength* cannot here be understood *inward and spiritual strength*, or *Zeal and Courage* to propagate the Truth, with all *Boldness* and *Success*; for that was great in them, and they have a *high Character and Commendation* given them for it.

it, by our Saviour; But by Strength must be understood, outward humane Strength, Advantages and Authority, in respect of Birth, Power, Reputation for Learning, Riches, or the like; in which the Might of this World consists, 1 Cor. I. 25—28. but especially Countenance and Protection from the Secular Powers; of which they had but little, as having been in a patient afflicted Condition, and under Restraints; as appears from *Vers.* 8, 10.

“ To keep *Christ's word*, denotes their faithful preaching, and professing the Gospel, and their strict adherence to it, which is called, *keeping the Charge of the Lord*, in the Old Testament; which Ministers are to do in their own Persons; as appears from *Ezek.* 44. 8. where, in a *Vision* of the New Jerusalem, (when this *Philadelphian State* comes to its perfection) those *Priests* are reprehended by God, who kept not the Charge of his holy things, but set keepers of them in his Sanctuary for themselves.

“ By *Name* here seems to be meant, the Name written on his Vesture, *Rev.* 19. 16. viz. *King of Kings, and Lord of Lords*; that is, *Supreme Disposer of all the Kingdoms of the World, and sole Governour of his Church*, which is his Kingdom. And this strict adherence of this Church, to the Word or Commandments of God only, is opposed to the departure of the *Sardian* and *Ephesian Succession*, from what they had received and heard.

9 Behold I will “ make them [who are] of the [part of the] “ Synagogue of Satan, [and by them, I mean those] which say they are Jews [or Pure, Primitive Christians] and are not, but do lye [by such false pretences:] Behold I will make them [by my providence and inward convictions] to come and Worship before thy Feet [i. e. to shew “ the greatest honour and submission unto thee; learn of thee; and joyn in Communion with thee; although in an inferior degree of esteem,] and to know [i. e. be convinced, and acknowledg,] that I have Loved thee [as my pure and undefiled Church, *Cant.* 6.

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4, 9, and have shewn it by preserving thee, notwithstanding all their endeavours to the contrary.]

* In the Greek it is, *I give*, the Present for the Future. as is usual; and *them* is added as a necessary Supplement; and the Words supplied as they ought to be, may be very well rendred thus; *Behold, I will give unto thee them of the Synagogue*; i. e. *I will bring them, or fetch them in, and present them unto thee.*

" By the *Synagogue of Satan*, is meant (as has been shewn on Chap. 2. 9.) those who in the *Smyranean* Succession, introduced *Blasphemous* or *Idolatrous Doctrines and Practices* into the Church, under pretence of *Judaism* or *Israelitism*; that is, *pure, and primitive Christianity*; and therefore by Consequence, here must be meant, some of the Reformation (that Interval, or Succession being here described), who *lie, and deceive others* by the same false pretences; not into *Satanical*, or *Antichristian Blasphemy* or *Idolatry*; but *Defilements*, (Verse 9.) that is, *Corrupt Additions to God's Worship*; which are called, *Defilements*; or *impure Mixtures*, by the Prophet *Ezekiel*, Chap. 43. 8. and *Lies*, *Prov.* 30. 6. *Isa.* 29. 13. But yet we are to take notice, that they are not called, *The Synagogue of Satan*; but *They*, or *Them of the Synagogue*; to signify, that only a *Prevailing Party* amongst them were defiled; and that their Errors were not *Idolatrous* (as theirs were who are reprehended in the *Epistle* to the Church of *Smyrna*, called therefore, *The Synagogue of Satan*) but *corrupt, or defiled, and false, or lying Additions*; which yet were not so much their *own Inventions*, as taken up by them from *Antiquity*; whence they are called, not *The Synagogue*, but *Of the Synagogue*; as being of their party, and Imitators of them, under pretext of Conformity to the *Ancient Synagogue* of the *Smyranean* Succession, which first introduced those *Corruptions*.

* All which may be implied in this Phrase; to *be prostrate at ones Feet*, being the highest Act of Honour and Submission, amongst the Eastern Nations; for so Joseph's Brethren (which may be no unfit Type of what is here foretold), Gen. 42, 6. 44. 14. who had been the Authors of his Afflictions, came and bowed down before him to the ground, when he was exalted to be the Chief Governour in Egypt: and it being also a Custom for Scholars to sit at the Feet of their Masters; to Worship at their Feet, may denote their learning of them, and joining with them in their Worship, but as in an inferiour degree of Knowledge and Esteem; according to the Expressions of the Prophet, Isa. 60. 14. from whence this place seems to be taken. And the words also may be interpreted thus, *to come and worship [God] before thy Feet*; according to a parallel place of the Apostle, 1 Cor. 14. 25.

10. *Because thou hast kept [and observed] the word* [or precept] of my patience [i. e., of the Patience which I taught, and practised; especially in expecting, with me, the coming of my Kingdom, and that in a low and mean condition:] *I also will keep thee* [or this Church State entire] *from the hour* [or suddain and unexpected time] of *Temptation* [or general Tryal;] *which shall come upon all the World to try them that dwell on the Earth* [whether their Church States are pure or no; and to purify some, and destroy others, Dan. 12. 1. Malachi, 3. 2, 3. 2 Pet. 2. 9. 1 Cor. 3. 11, — 15.]

* λόγος, δόγματις signifies a Precept or Doctrine of Patience; in the sense that λόγος, or Word, is taken, 1 Cor. 1. 18. and to *keep the Word* (as the Phrase is frequently used in John's Gospel) is to observe that Precept; and that chiefly with reference to a patient Expectation of Christ's Coming, as the Phrase is taken 2 Thes. 3. 5. and Rev. 1. 9.

* This, I suppose, is to be understood concerning the pouring out of the Vials; as shall be endeavoured to be shewn, when they come to be considered.

11 *Behold I come* [to try and judge them,] *quickly* [or on a sudden after this period of the Church begins to appear,] *hold that fast which thou hast* [received and kept,] *that no man take ^{thy} Crown* [i.e. rob thee of that reward thou shalt have in my Kingdom.]

²⁰ *No Churches so perfect*, but that it is possible for them; if left to themselves, to be perverted; and no Man so nigh the Goal, but he may lose the Prize, if he be not, by the Grace of God, made watchful, and careful. And here we are to observe, that these Promises are taken from the New Jerusalem-state in Christ's Kingdom; and that they are made after the most ample and plainest manner to this Church state; because of its greatest purity, and patience, in expecting that Kingdom, and its fitness to receive it, in the near approach of it in the New Jerusalem.

12 [For] *Him that overcometh* [the temptations of this poor and despised Church State,] *will I make a ^{new} Pillar in the Temple of my God* [i.e. he shall be a Member of a strong, fixt, and stable Church State,] *and he shall go no more out* [of it, for it shall not be changed.] *And I will write ^{upon} him* [or, upon this Pillar] *the Name of my God* [Jehovah] *and the Name of the City of my God* [The Lord is there, Ezek. 48. 35.] *which is ^{the} new Jerusalem* [i.e. the perfect Gospel State in Christ's Kingdom, Hebr. 12. 22.] *which cometh down out of Heaven from my God* [i.e. shall be established by God's more immediate Power, and by abundant Manifestations of Gifts and Graces, Ezek. 43. 4, 5, 6, 7, 8. Gal. 4. 26. see on Rev. 21. 2, 3,] *and I will write upon him my new Name* [Rev. 19. 16. 22, 4. i.e. he shall be, ^a a Member of my Kingdom, who am King of Kings, and Lord of Lords. See before on verse 8. and Isa. 56. 5. Rev. 19. 12.]

²⁰ In allusion to the Two Pillars before Solomon's Temple, called *Iachin* and *Booz*, from their strength and stability, 1 Kings 7. 15, 21. The Apostles also are called *Pillars*, Gal. 2. 9. and *the Church*, the *Pillar of Truth*, 1 Tim. 3. 15. and *Christians* are compared to a *Temple*, and its *Stones or Pillars*, Eph. 2. 21. 1 Pet. 2. 5.

²⁹ This may perhaps be an Allusion to the Inscriptions which were used to be put upon Pillars. Hence the Title of the *sixteenth Psalm* is in the Greek rendred, *An Inscription upon a Pillar*; and *Abfalom's Pillar*, 2 Sam. 18. 18. might have probably his Name graven on it.

³⁰ *New* is often in Scripture put for *excellent*, or *perfect*. And this State may be called *New*, because the visible Glory of it did then *first* appear; and it was a *strange*, or *new thing*, it being *known*, or *believed* before by few.

³¹ For to be *called*, and to *be*, are of the same import in the Hebrew Phrase.

13 He that hath an ear, let him hear what the Spirit saith unto the Churches.

14 And unto the Angel of the Church of the ³¹ *Laodiceans* write; these things saith the Amen ³² [i. e. The God of Truth, Isa. 65. 16. who will perform what he has promised, 2 Cor. 1. 20. and will in this period put a final end to all things;] the Faithful and True Witness [who hath performed punctually, what hath been hitherto promised by the Father, and will go on to do so to the end; although the Truths he hath delivered may seem never so incredible, Chap. 1. 5.] the beginning ³³ of the Creation of God [i. e. of the First Creation of all things; and of the New Creation or Constitution of things after the Resurrection, of which he was the first Born from the Dead, Col. 1. 18. Rev. 1, 5. 21, 1.]

³⁴ This State succeeds the *Philadelphian State*, and therefore must be after the *Thousand Years Kingdom of Christ*, or the *New Jerusalem*, of which *Philadelphia* is a *Type*, as appears from *Verse 12*. It seems to be a State in which there was a great Remission of the extraordinary Zeal which was shewn in the former Succession, during Christ's Kingdom; and its Name denoting (as *Grotius* remarks) *The Judging of the People*, it may from thence be probably concluded, that it is that State, during which the great Judiciary Act of *Judging the People*, or *Nations*, is to be performed, Rev. 20. 8-15. where

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where occasion will be given of discoursing more largely of this Matter. It was once a most Famous and Rich City, as this Church-state is described to be at the *seventeenth Verse*, but is now only a heap of Ruines, and inhabited by none but wild Beasts; so that Monsieur Spoon, after all his search, could not find out where its Church stood; Christ having spewed it utterly out of his Mouth.

³³ Amen signifies Truth; and denotes also the End, or Conclusion; and being put before what follows, concerning the beginning of the Creation of God, implies, that what concerns the End of Church-states, is the chief thing typified by this Church.

³¹ Christ is said to be the beginning of the Creation of God, (1.) Because he was in the beginning with God, when all things were made by him, *John 1. 1.* as being the first born of every Creature; that is, being above, and before all Creatures whatsoever, and the Cause of them. *Col. 1. 15--17.* (2.) because he was the beginning of the New Creation, or Constitution of things under the Gospel, *Col. 1. 18. 2 Cor. 5. 17.* and the Author of the New Heavens, and New Earth; or the New and Excellent State of things in his Kingdom upon Earth. And (3.) because he is the Beginning, the First Born from the dead, *Colos. 1. 18.* which Title he here takes, because this Church-Period extends until the End of all Earthly Things; when follows the beginning of the New Creation or Constitution of things in his Kingdom of Glory. But of this more on the Three last Chapters.

15 I know thy works [and thy whole state and condition,] that thou art neither cold [i. e. neither void of all zeal for that Philadelphian glorious State of my Kingdom, which is now withdrawn from the very new Earth, *Rev. 20. 11.*] nor hot [i. e. nor fervently zealous for it, according to the extraordinary Love which that State requires:] I ³⁵ would [that I may speak after the manner of men,] thou wert cold [for then being destitute of all Love, which is the Life of a Christian Church, thou wouldest be in a dead]

deadly state, and fitted for destruction] or ^{or} *hot* [for then the vehement flame of thy Love, would have been irresistible, and unextinguishable; and all things here below, would have been utterly consumed, in respect of me; Cant. 8. 6, 7.]

³⁵ Christ does not wish that they were cold, *simply* and *absolutely*, but *comparatively*, that they were *rather* so, than in such a State of Indifferency, which was dangerous to themselves, and more troublesome and displeasing, in some respects, unto himself. And the whole Expression is taken from the manner in which Men are wont to express themselves, when any thing is displeasing unto them; and is not to be too Rigorously insisted upon in every part of the Similitude.

³⁶ By *Heat* and *Fire* is meant *Divine Love* in Scripture; and by *Coldness*, on the contrary, is meant *the absolute privation of it*, which is the *Death of the Soul*, whose Life consists in the Love of God and Christ. This appears from several Expressions, especially in the Book of *Canticles*; where (Chap. 8. 6, 7.) the *Spouse*, which is Christ's Church, in its most lovely *Philadelphian* State, in his Kingdom, represents the Love it has for him, by a *strong vehement flame, or heat*, such a one as can be kindled only from the Lord (as the Words may be translated), and which could not possibly be extinguished; nor could be translated from him to any other; but perfectly consumed and rejected all Earthly things, when they stood in competition with him. Now this being the Love which the *Spouse* had for Christ, in its perfect State (which is elegantly set forth in that Book), the *Heat* which is here wanting in this *Laodicean* State, must be such a fervent one; as that was, which was in the foregoing State; which was vehement, heavenly, overcoming all Difficulties, and preferring Christ, and things above, beyond all Earthly things whatsoever; yea, counting them as *cross and dung*, when compared with Christ. See Grotius, and Dr. Patrick, on Canticles 8. 6, 7.

16 So then [or therefore, after all this long debate within my self, what I should do with thee, which art so troublesome, and uneasy to me; this is the conclusion of the whole matter, that] *because thou art* ³⁷ *luke-warm, and neither cold* [as some of the other Church-states were, which I have therefore destroyed,] *nor hot* [to the degrees of the state of the new Jerusalem, so that I cannot pitch my Tabernacle any longer with thee, nor take thee up unto me, except thou overcomest the evils of this State, by following my counsels, and hearkning to my rebukes, Rev. 20. 11. 21, 2, 3.] *I will* [I speak still after the manner of men, because of your infirmity,] *spew* ³⁸ *thee out of my mouth* [i. e. I will wholly rid me of the uneasiness I have been under, and will have neither thee, nor any other Church-state any more upon Earth]

³⁷ By Lukewarmness is not meant an indifferency to all Religion; but an indifferency to that higher, Heavenly State of Love and Glory, which *Philadelphia* was raised to. For it is plain, from a diligent compare of this Prophecy, that after the *Philadelphian* State of a *Thousand Years*, there is to be another *Church state*; which is called (*Rev. 20. 9.*) *The Camp of the Saints, and the Beloved City*; which must be this State of *Laodicea*, because it is the only one that remains after the *Philadelphian*; and therefore its *Lukewarmness* must be such as is consistent with the *Love of God* (for else the Members of it could not have been said to be loved by Christ, *Verse 19.*) and is only so in respect of the *higher Fervors* of the *Philadelphian* State; which is the *Holy (a) City, which comes down from Heaven, like a Bride, with a most vehement Flame of Love for Christ her Husband*; and after a *Thousand Year of True Glory*, was translated, or fled away with Christ into Heaven, into a Glorious State of Eternity; whereas this State is described, as being on the *Earth*, (*Rev. 20. 9.*) and as retaining too much Love to the *Glories and Enjoyments* of

(a) *Cariccl.* 8 6, 7. *Rev.* 20, 11. 21, 2, 3.

their Earthly State ; although the Lustre of the *Presence of Christ*, manifested, during the *Thousand Years*, was withdrawn ; and as not having such a vehement Love for being with Christ, as to contemn all the Gold and Riches (which are mentioned in the next *Verse*) and all the Worldly substance of its Earthly State, for a Heavenly State with Christ ; which it would have done, if it had had the Love of the *Spouse* in the *Canticles*.

* This is a *Metaphor* from *lukewarm Water*, which provokes Vomiting, and casts off from a sickly Stomach what loads it, and is nauseous or uneasy to it ; and is used in Scripture (a) to signify the utter *dispeopling of a Nation* : in which sense it seems here to be taken for the total removal of *this*, and all other such like Church-States ; as being uneasy to Christ, because of their *imperfections* ; who would now be no more contented with any State but a *Heavenly, Perfect, and Unchangeable one* ; such a one, as no Waters could quench, nor any Floods drown, and which was to be set, as a Seal upon his Heart, Cantic. 8. 6, 7. And accordingly, Christ is here represented, as *uneasy under this State*, rather than *angry with it* ; and as *deliberating*, and at last *resolving what to do with it* ; which is intimated by *ouras*, an *Illative Particle*, noting a *Conclusion drawn from Premises deliberated of, and considered* ; and the Result is, That he could not indeed destroy them in his *Anger*, by *Fire from Heaven*, as he would their *Enemies*, the *Nations*, (Rev. 20. 9.) because he had a *Love* for them, and they were not cold in their *Love to him* ; neither could he take them in the State they were in, unto himself in Heaven ; and therefore he was at last resolved to *spew all Earthly Church states* out of his Mouth, and have no more

(a) *Levit.* 12. 25, 28. 20, 22. *Jerem.* 9. 19. *Ezek.* 36. 13.

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such upon Earth, by reason of the *Imperfections and Corruptions* they were subject to, when left to *themselves*; and his *more immediate presence* was *withdrawn* from them.

17 [And this will I do] *because* * thou sayest I am [still as] rich. [as I was before, and in the possession of the same Glorious State;] and [not only so] but I am *increased with Goods*, and [which is more,] *have need of nothing* [but am in a perfect, self-sufficient State;] and knowest not [such is the ignorance of Man when left to himself,] that thou art *wretched* [or, The wretched full of wants and defects;] and *miserable* [or, The miserable, in a helpless condition,] and *poor* [in grace, and glory] and *blind* [or ignorant, seeing not thy wants, nor the remedy of them,] and *naked* [or in a shameful condition; in respect of the former; now the Bride, and her Husband are retired, and God dwelleth not with thee, Rev. 20, 11. 21, 2, 3, 4.]

* Here is shewn the Ground of their Lukewarmness, and the Reason why Christ would *spew them out*; because they thought that their present State was as Glorious as their former; and as much to be chosen, as that which had the full Glory of the New Jerusalem.

18 [And therefore,] I counsel thee [out of my Love to thee, verse 19.] to *buy* [or, obtain and procure] of me [what I will freely give thee, if thou wilt be sensible of thy own unworthiness, and inability of thy self to procure it, Isa. 55. 1, 2.] Gold *tried in the fire* [i. e. the most precious and most pure Wisdom of my Kingdom in Heaven above, Prov. 2, 4, 3, 14. Zech. 13. 9. Math. 13. 44, 45, 46. 1 Pet. 1. 7.] that thou mayest be rich [in good and perfect works before God, Luke 12. 21. 1 Tim. 6. 17, 18.] and *white raiment* [i. e. unspotted and perfect Holiness, such as is required in my Kingdom;] that thou mayest be *cloathed* [with my Righteousness, Rev. 19. 8.] and the *shame of thy nakedness* [or thy shameful nakedness] do not appear [when I come to Judgment, Rev. 20. 12—15] and *anoint thy eyes with Eye-Salve* [i. e. with clear knowledge that thou mayst see and discern betwixt the dark and imperfect state thou art in, and the glorious

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thous entire light and perfection of the former, *Rev.* 21. 23, 24. 22, 5.]

19 [Thou art the Camp of my Saints upon Earth, and the beloved City, and therefore have I permitted the Nations to gather themselves to Battel against thee, and to encompass thee, *Rev.* 20. 8, 9.] *for as many as I Love* [and whom I Love, I Love unto the end, *John* 13. 1.] *I rebuke* [as I have done thee for thy lukewarmness] *and chasten* [by afflictions, as thou hast been by the coming up of Gog and Magog against thee, *Rev.* 20. 8, 9.] *be zealous therefore* [after a higher, and a more glorious state, and that in Heaven,] *and repent* [of thy lukewarmness, for to this end have I rebuked and chastened thee.]

20 [And to shew what Love I have for thee] *Behold* [and let it be taken special notice of,] *I stand* [waiting with an unwearied patience,] *at the door* [of the Heart and Conscience of each person amongst you,] *and* * *knock* [or use frequent and loud importunities, by the motions of my Holy Spirit, *Cant.* 5. 2. *Prov.* 1. 20—] *if any* * *man* [or any one of the Saints of this beloved City; for to them, and concerning them, I now speak, and not of their Church State, which I will certainly spew out of my Mouth;] *hear* [and obey] *my* * *voice* [and all that I have loved will do so, *John* 10. 27, 28, 29. 13, 1.] *and open the door* [of his Heart, by removing all wilful impediments;] *I* [who have now withdrawn my glorious presence,] *will come unto him, and will sup with him, and he with me* [*i. e.* I will dwell with him, possessing his Soul with my Gifts and Graces, and will communicate my self after a friendly and a familiar manner unto him in my Heavenly Kingdom, *Luke* 14. 15. *John* 14. 20, 23. *Rev.* 19, 9. 21, 3.]

* * It was the ancient custom to knock, and call aloud at the same time.

* Christ before spoke to the *Church of Laodicea*; here he speaks to the *Members* of it; to whom he promises higher, and more intimate communications of himself; altho he had resolved to ease himself of their imperfect Church State.

21 To him [or that person,] *that overcometh* [the evils of this State, by hearing and obeying my voice, and opening unto me,] *will I grant to sit with* * *me in my Throne* [in my Kingdom, whilst I judg the Nations, Satan, Death and Hell; and then to reign with me to all Eternity; *John* 17. 22—24. *Rev.* 20. 8—15.] *even as I also overcame* [Temptations, Sin, Death and Hell,] *and am* * *set down with my Father in his Throne* [in Heaven *John* 17. 5.]

* Here *Christ* and his *Saints* are represented as sitting in one and the same *Throne*; in allusion to the *Thrones* of the ancient *Eastern Kings*, which were very large, and in the form of a *Bed* or *Couch*, so that many persons might sit in them at once, *Cant.* 3. 7.

* *Mr. Mede* (a) observes on this verse, that although the glorified *Saints* are said to sit here with *Christ* on his *Throne*; that yet none but *Christ God-Man* is said to sit with the *Father* on his *Throne*; because no *Creature* is capable of the privilege of sitting on *God the Father's Right Hand* in his *Throne*; that being a *Godlike Royalty* altogether incommunicable.

22 *He that hath an ear to hear, let him hear; what the Spirit saith unto the Churches:*

(a) Pag. 285.

C H A P. IV.

The Text.

1 **A**fter this * [first Prophetic Vision of the Seven Churches,] I looked [or, I was seeing 'in a Prophetic Vision, Dan. 4. 10] and behold a door was opened in Heaven [i. e. a Discovery was made of Divine secrets;] and the first voice [or, the former voice of Christ which I heard at first, Chap. 1. 10.] was as of a Trumpet [i. e. full of Power and Authority, Chap. 1. 10.] talking with me, which said [come up hither unto me to have a nearer access to, and participation of Heavenly Secrets;] and I [for none else can;] will shew thee [in Symbols and representations,] things which must be hereafter [in a Succession, one after another.]

Annotations on C H A P. IV

* The foregoing Vision contained in the Second and Third Chapters, may be called, *The Church-Prophecy*, because that in it the several successive States and Periods of the Church, from the beginning of it, at *Christ's Resurrection*, until the *Kingdom of Christ*, and the *End of all things*, are represented under the *Types of Churches*; the most proper Emblem of them: and that the following Vision (which may be called the *Book-Prophecy*, from its Events being represented in a *Book with Seals*), to which this, and the next Chapter are a *Preface*, is of the same signification and extent, shall be argued hereafter, as occasion shall require; and may at present be gathered from some *Congruities* observable in the *Prefaces* to each of them; as that *John* is spoken to here by a *Trumpet*, as he was in the former *Preface* in the first Chapter; and is in the like *Spiritual Extasie* as he was then in; which

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which being *Circumstances* peculiar to these Two Visions, may argue them to be of the like Nature and Import. And here it is not improper to observe, that in this, and the following Chapter is chiefly contained,

(1.) A Representation of the Throne, Divine Consistory, or Court of Judicature of Almighty God, which is to pass Judgment upon the State of things throughout the whole Prophecy.

(2.) The setting and appointing of Christ, the Lamb, newly risen from the Dead, to be the Supreme Governour, and Director of all the Events which were to come to pass, by giving him power to open the Book, and loose the Seals of it.

(3.) We have here a *Pre-representation* (as there is upon all suitable occasions) of the Thousand Years Kingdom of Christ, the chief End of all the Visions, given us in Two Doxologies; sung by Angels, and the Representatives of the Christian and Jewish Church; who are, as it were, a Chorus to this Divine Drama; as the Virgins, Companions, Watchmen, and Shepherds are in the Book of Canticles; which is a Sacred Dramatick Poem, relating to Christ's Kingdom. See Dr. Patrick's Preface on the Song of Solomon, and Dr. Beverley's Exposition of it.

From whence Prophecies are called *Visions*; and Prophets *Seers* in Scripture. Hammond.

* $\pi\epsilon\acute{\alpha}\tau\omicron$ is put for $\sigma\epsilon\acute{\epsilon}\tau\epsilon\omicron$ here, and in other places of Scripture; as John 1. 15. 18. 1 John 4. 19. and this is the same with the first Voice of a Trumpet, cap. 1. 10.

2 And immediately I was in the Spirit [Chap. 1. 10.] and behold, a Throne was set in Heaven [i. e. God appeared as King and Judge, Isa. 6. 1. Ezek. 1. 26. Dan. 7. 9.] and one [i. e. God the Father, Chap. 1. 5. 7.] sat on the Throne [i. e. appeared in Majesty, and as in Judgment.]

3 And he that sat, was, to look upon [or was in appearance, and resemblance,] like a Jasper [i. e. Glorious, Rev. 20. 11.] and
a Ser-

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a *Sardine*^a stone [i. e. Glorious but Terrible, *Exod.* 24. 10. *Ezek.* 1. 27] and there was a *Rain-bow* [i. e. his covenant of mercy and peace, and his mindfulness of it, *Gen.* 9. 11—16. *Isa.* 54. 8—10. *Ezek.* 1. 28.] round about the *Throne* [so that it might always be in his remembrance,] in sight like unto an *Emerald*^b [denoting the never failing mercies of his Covenant; and the most pleasant, and precious promises of it, and of his Kingdom.]

For he saw not *God*, but only his *Glory*; and such Appearances as denote his *Attributes* and *Perfections*, *Ezekiel* 1. 28.

It is a *Blood-coloured*, or *Red Stone*, like *Fire*; and therefore fit to denote the *Justice*, and *fiery Indignation* of *God*, *Heb.* 10. 27.

A *Smaragd*^c, or *Emerald*, is a most precious Stone, of a very pleasant, and never fading Greenness; the chief Colour in the *Rainbow*.

4 And^d round about the *Throne*, were four and twenty *Seats* [or, *Thrones*] and upon the *Seats* I saw [the] *four* and *twenty* *Elders* [i. e. the representatives of the Jewish Church, 1 *Chron.* 24. *Isa.* 44. 23.] sitting [on *Thrones*; as participating in Judgment and Government, *Dan.* 7. 9, 22, 26, 27. *Rev.* 20. 4.] clothed in *white*^e raiment [i. e. *Priest's Vestments*,] and they had on their *Heads*^f *Crowns* of *Gold* [i. e. *Regal Ornaments*, *Chap.* 1, 6. 5, 10. 20, 6.]

They encompass the *Throne*, as *faithful Ministers* and *Servants*, to receive *God's Commands*; and to shew their *Nearness* and *Access* unto him, who was in the midst of them, to protect, assist, and give his *Commands* unto them, *Matth.* 18. 20.

The *Church* of *Israel*, as it shall be advanced by *Christ* in his *Kingdom*, being plainly called, *God's Ancients*, or *Elders*, By *Isaiah*, *Chap.* 24. 23. it seems evident to me, that the *four* and *Twenty Elders* are here put for the *Representatives* of it, in allusion to the *Four* and *Twenty Heads* of the *Courses* of the *Priests*,

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instituted by David, 1 Chron. 24. Elder, in its General Notion, signifying a Head, or Governour amongst the Jews, as appears from Gen. 50. 7.

And this Word Elder, being by this time become familiar in the Church, to signifie the Pastors or Governours of it; why may not a Title used in the Christian Church, be put to denote the Governours of the Jewish; as on the contrary, the Jewish Types are all along in this Prophecy, put to denote the Christian Antitypes?

⁸ ⁸ The Jewish Church seems here to be represented, (1.) by their white vestments, which was the Habit of the Jewish Priests, Exod. 28. 39, 40. 39, 27. and (2.) by their Crowns; whereby is denoted, that they were a Royal Priesthood, as they are called, Exod. 19:6. and that they, together with the Christian Church, should reign with Christ.

⁵ And out of the Throne [of God the Father.] proceeded lightnings, and thunders, and voices [denoting the Majesty of God, and the Terror of his Laws and Judgments, and of the appearance of his Kingdom.] and there were seven Lamps of Fire burning before the Throne which are [the Symbols, or Hieroglyphicks of] the seven Spirits of God [i. e. of the perfect, warming and enlightning influences and operations of the Holy Ghost towards the Church, Exod. 37. 23. Ezek. 4. 2. See the Notes on Rev. 1. 4, 12, 20.]

⁹ These Words are taken from the Dreadful Appearance of God upon Mount Sinai, at the Delivery of the Law, Exod. 19. and 20. 18, 20. and signifie God's Judgments, in behalf of, and upon his Church; and especially the extraordinary breakings forth, and signal comings of Christ's Kingdom, whereby he shakes not the Earth only, but the Heaven; as they are set forth in Scripture by Metaphors, primarily taken (according to the Opinion of the Learned Theorist of the Earth) from the last general Conflagration. See, and diligently com-

Haggai

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Haggai 2. 6---9. Malach. 3. 1. Psalm 18. 13. Jerem. 25. 30. Ezek. 1. 13. Heb. 10. 27---31. Heb. 12. 18---29.

6 And before the Throne there was a " Sea [i. e. a large Vessel or receptacle, 1 Kings 7. 23.] of Glass like unto Christal [i. e. pure and transparent, as that of the Tabernacle was, Exod. 38. 8. denoting Baptism and the purity it requires; and the Blood of Christ by which we are washed and cleansed from our sins, Rev. 7. 14] and in the midst " of the Throne [or, just before it, Ezek. 1. 5.] and round " about the Throne [Numb. 2. 2.] were four Beasts [or living " Creatures, representing the pure Apostolical Church of Christ in all parts of the World;] full of Eyes before and behind [i. e. very circumspect and vigilant; and skilled in the past and future state of Christ's Kingdom.]

" The Laver, or Brazen Vessel in the Temple, for the Priests to wash in, is called a Sea in Scripture; as all Receptacles of Waters are: of which see Exod. 30. 18. 38. 8. by which is aptly represented the *κλυστήριον*, or Baptismal Lavens of the Antients, which were very large.

" One of the Beasts might be probably placed before the Throne, or in the midst of it; and the other Three in just distances round about it; probably one behind, and two on each side of it; in correspondence to the Description of Solomon's Throne, 1 Kings 10. 19. or according to the pitching of the Tents of the Israelites, which are described, Numb. 2. 2. as being over against, and round about the Tabernacle; that is, encompassing it in a Square Figure, (as the Learned generally agree) each of the Four Divisions being placed at the Four Points of it, looking towards the Four Cardinal Points of Heaven.

" For so the word *ζῶα* ought to be translated, as it is, Ezek. 1. 5. that so they may be the better distinguished from *ενεῶν*, or the Antichristian Beast. These Four living Creatures are called *Cherubim*, Ezek. 10. 2; By which is meant *Active Beings of an Angelical Nature*, employed in the

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*Ministration of God's Providence, as appears from their Description given by Ezekiel. Now the Representations here given, figuring something analogous to them in the Church; they cannot be supposed to signify any thing more properly than the pure Christian Church, represented by the Apostles; who were so extraordinarily active in the propagating of the Gospel into the Four Quarters of the World; and were Twelve, making up Four Ternaries of Living Creatures, or Zealous Active Ministers of Christ; according to the Number of the Four Ternaries of the Twelve Tribes, under the Four Standards in the Wilderness. For we are to take notice, that this Representation of the Throne of the Majesty of God; or this Theatre, or Stage of the Apocalyptick Visions (as Mr. Mede calls it,) exactly answers the Encampments of the Israelites; God's Throne being here placed in the middle, as the Tabernacle was there; the Four and Twenty Elders next, to answer the Station of the Priests and Levites; and the Four Beasts at each Angle, Diametrically opposite to each other, against the Four Cardinal Points of the Wind, representing Christians in the Four Quarters of the World, in analogy to the Four Standards of the Camp of the Israelites, having in them Figures of these Four Living Creatures, taken from the Cherubims of the Chariot, or Glorious Throne of Almighty God, 1 Chron. 28. 18. For which, see Mr. * Mede, Dr. Hammond on the Place, Grotius on Numb. 10. 15. and Mr. Ainsworth on Numb. 2. where he has given us the Figure of the Encampments, and has discoursed largely on them; and Dr. || Spencer.*

7 And the first Beast [or living creature.] was like a Lion ² [denoting the Power and strength of the Gospel and Apostolical Ministry, Gen. 49. 9. Psal. 103. 24.] and the second Beast like a Calf

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[or Ox; denoting their Laboriousness and Usefulness, Prov. 14. 4.] and the third Beast had the face of a Man ¹⁵ [signifying Reason and Prudence;] and the fourth Beast was like a flying Eagle ¹⁶ [noting their activity, and quick-sightedness into the Mysteries of the Gospel.]

⁹ This was the Standard of Judah, on the East side, compared to a Lion, Gen. 49. 9. And the Qualities of these Living Creatures, do denote the like Gifts and Graces, required in the Ministry, which were after an extraordinary manner eminent in the Apostles, the Representatives of the Christian Church, and of its State in the Kingdom of Christ; to which this appearance relates.

¹⁰ The Standard of Ephraim, on the West side of the Camp; who is resembled to an Ox, Dent. 33. 17.

¹¹ Reuben's Standard on the South side.

¹² The Standard of Dan on the North side.

⁸ And the four Beasts had each of them six ¹⁷ Wings, [noting their speed, their Reverence in God's Presence, and their humble sense of themselves, Isa. 6. 2. about him; and they were full of Eyes within ¹⁸ [to observe themselves as well as to be vigilant over others;] and they ¹⁹ rest not day and night. But are constant and incessant in the Worship and Service of God, Isa. 60. 11. 62. 6. [saying, Holy, Holy, Holy, [i. e. infinitely and superlatively Holy, Isa. 6. 3.] Lord God Almighty, which was, and is, and is to come [Rev. 1. 4.]

¹⁴ With Two they covered their Faces, out of Reverence; with Two their Feet, or Nakedness, out of a sense of their own shame and impurity; and with Two they flew, to execute God's Commands, Isa. 6. 2.

¹² KURADSW, round about them; that is, perhaps at several Distances on each side; as the Israelites are said to encamp ²⁰ KURADSW, or round about the Tabernacle; that is, at distant Points of the several sides of the Square, encompassing it. So here each of the Living Creatures is said to have Six Wings, ²¹ KURADSW; that is, on each side Three, one against another;

one pair on their *Shoulders*, with which they *flew*; another on each of their *Breasts*, stretched upwards, to cover their *Faces*; and the *Third* about their *Hips*, to cover their less honourable parts, or appearances. *Andreas Casariensis*, reads, as our common Copies do; but if *κωλύει* be to be joyned to *ἵσταναι*, as *Grotius*, and *Dr. Hammond* think; then their *Exposition* may be consulted, as more commodious.

⁹ The inward Eyes of these Creatures were represented unto *John*; the Figure, or Appearance (which was perhaps *diaphanous*) being contrived accordingly.

ⁱ⁰ This was the Practice of the Apostolical Church; as appears from *Acts* 2. 42, 46. 20, 31. *Luke* 2. 37. *2 Tim.* 4. 2.

ⁱ¹ Here it is acknowledged by the Apostolical Church, with the Joynt Consent of the Israelitish Church; that God is a *Supereminent Being*; and that he is to be worshipped incommunicably, according to his most eminent and unparallell'd Holiness; and perhaps the Divine Being, in *Father, Word, and Spirit*, may be intimated in the *Threesfold Repetition* of the Word *Holy*. But howsoever, in this *First Doxology*, the Lord God Almighty (who is, *Father, Son and Holy Ghost, God blessed for ever*;) is only mentioned, and not the *Lamb*; to shew, that the Belief of *One God*, who created all things, is the *First Fundamental Principle of Religion*; *Christ*, as *Redeemer*, the *Lamb slain*, being not acknowledged and worshipped, until the *Second Doxology*, after he had appeared before the *Throne of the Father*, and had received his *Kingdom*; according to the *Original Model* of these *Visions*, in the Book of *Daniel*; where (*Chap. 7.*) the *Son of Man* is brought near to the *Father*, and then had *Dominion and Glory* given him.

ⁱ² And when [soever] these Beasts ⁱⁱ [or, representatives of the Apostolical pure Church,] give [or shall, and are wont to give] glory [i.e. acknowledgment of God's glorious Majesty, and Excellency;] and Honour [to God's Authority and Preheminence;] and thanks [for

[for his bounty, and gracious gifts to his Church;] *to him that sat on the Throne, who liveth for ever and ever* [i. e. to the Eternal and Living God, not a dead Idol; who will open his Kingdom of Eternal Life to all true Christians.]

“ At the fourth Verse, the *Twenty four Elders* are placed before the *Living Creatures*, to signify the *Primogeniture* of the *Jewish Church*; Here they are placed *after them*, to signify that the *Truths* here acknowledged, were *first* clearly made known to the *Christian Church*; and shall be at *last* communicated by them to the *Jewish*; which shall be excited, and provoked to *Jealousie* by them; and shall at their *Conversion* joyn with them, in an acknowledgment of these, and all other *Truths of Christianity*.

10 The *four and twenty Elders* [or Heads of the pure *Jewish Church* testifying their agreement with the *Christian Church*, do] *fall down* [in great humility and submission,] *before him that sat on the Throne, and worship him that liveth for ever and ever; and cast their Crowns before the Throne* [in token of Subjection and Homage,] *saying,*

11 *Thou art worthy* [and thou only,] *O Lord, to receive* [the Acknowledgement of] *Glory, and Honour, and Power; for thou hast created all things* [by thy Power,] *and for thy pleasure* [or Will, the only-Motive to it,] *they are* [preserved in their Being,] *and were* [at first] *created* [Nehem. 9, 6.]

Symbols of Churches then in being are used; the *Second* (which begins here) may be called, *The Book Prophecy*, because its *Events* are represented by *Hieroglyphicks* in a *Book*: And both *Prophecies* are of the same Extent; this latter reaching to the *End of Time*, and determining and distinguishing *Church Successions* and *Affairs* as well as the former; only with this *difference*, that they are represented in the latter by *future Occurrences* and *Circumstances* of the *Civil State* and *Empire*; that so the *Times* of their Accomplishment might be the better known, and taken notice of, by the illustrious *Events* represented in them. For as it pleased God to describe, and foretel by his *Prophets* the *Fall of Babylon*, and other *Events*, under *several Symbols and Representations*, for the greater assurance of the *Prediction* (as in *Pharaoh's Dream*, Gen. 41. 32.) and that the thing might be the more deeply *imprinted* on *Mens Minds*, by the *Variety* of the *Figures* by which they are described; so hath the *Divine Spirit*, upon the same account, given *divers Emblems* of *one and the same thing* in this *Prophecy*.

I shall here, once for all, endeavour to give the *true Import* of *Sealing*; which seems to have these several *Acceptations* in *Scripture*.

(1.) It denotes a *secret*, or an *hidden Condition*; as we *seal up* things which we would keep *secret*.

(2.) It denotes *Security*; Thus the *Stone* at the mouth of *Daniel's Den*, and our *Saviour's Sepulchre*, were *sealed with Seals*.

(3.) It signifies *Hindrance* and *Restraint*: Thus God, *Job* 37. 7. is said to *seal up the Hand of every man*; i. e. to hinder their *Work* by *Storms* and *wet weather*; and to *seal up the Stars*, *Job* 9. 7. i. e. to *restrain* their *Influences*, as *Satan* is said, *Rev.* 20. 9. to be *shut up*, and to have a *Seal* set upon him, to *restrain* him.

C H A P. V.

The Text.

AND I saw in the Right^{*} Hand of him that sat on the Throne, [i. e. of God the Father,] a^{*} Book [or Roll, *Exek. 2. 9, 10.*] written within, and on the back-side [i. e. containing a long Series of Events;][†] sealed with^{*} Seven Seals [to denote the Obscurity of the Prophecy, and the Delay of its Accomplishment, *Dan. 12. 4.*]

Annotations on C H A P. V.

^{*} God held the Book in his Right Hand, to shew his Power, and his Readiness to deliver it.

[†] This Book seem to have consisted of seven several Rolls, rolled up into one, in the Form of a Cylinder (a), according to the Custom of the Antients; having seven Labels, sealed with seven Seals; which being opened in order, there appeared in each of them, the Sculptures, or Hieroglyphicks hereafter mentioned; and the back-side of the last Roll, which is the outermost in rolling, was written upon, to shew, that there was a long series of Events contained in this Book; it being not the Custom of the Ancients, to write on the back-side of the Roll, but when the inside could not contain all their Writing. We may divide, for Order, and Memories sake, the whole Prophecy of this Book, into Two Tomes (as Mr. Mede calls them) the first of which, contained in the foregoing Chapters, may be called, *The (b) Church-Prophecy*; wherein

(a) *Poli Synopf. Hammond on Luke 4. 17. and on the place. Mede, pag. 789, 790, 791. Mori Oper. Theol. pag. 21. ubi formam libri videtur.*

(b) See on Chap. 4. 1.

(4.) *Propriety* is signified by *sealing* in Scripture; from the Custom of *sealing* Goods and Servants when they were bought; thereby to denote their *propriety* in them, and to distinguish them from other Mens Servants; *Hammond* on *Eph. 4. 30.*

(5.) *Lastly*, From these, and other Metaphors, it often in Prophetical Scripture signifies *the Obscurity of a Prophecy*, and *the concealing* of it, in dark terms, from the Generality of the People, *Isa. 8. 16.* and the stopping or hindring the *Events* foretold by it: so that *sealing* and *writing*, and *sealing and opening*, are opposed in *prophetical Language* to one another, and signifie as much as *concealing and revealing*, *delaying* the Accomplishment of a Prophecy, and *bringing it into effect*. See the Notes on *Chap. 7. 2, 3, 4.*

* With reference to the *seven States* of Christ's Church, which were hindred from coming into event, whilst the Book was sealed; and were to be by degrees accomplished, and discovered upon the gradual opening of each of them.

2 And I saw a strong Angel [or a mighty one, *Psalms 103. 20*] proclaiming with a loud voice [after the manner of a Herald, *Dan. 3. 4.*] who is worthy [for Authority, and Ability,] to open the Book, and to loose the Seals thereof [i. e. to bring into event the things there delivered.]

' To shew the *Weight and Concern* of the thing to be delivered, as worthy to be heard of all Creatures.

' To open it by *unsealing* it, or when it is *unsealed*.

3 And no man [or no creature, *Isa. 41. 28.*] in Heaven [i. e. neither Saint nor Angel,] nor in Earth, nor under the Earth [i. e. in the State of departed Souls, from whence Christ was just come,] was able to open the Book [i. e. to bring to pass the Events of it,] neither [so much as] to look thereon [if it were opened; that is of himself to understand, foresee, and govern the course of the Prophecy, and conduct it into Event.]

7 Here by a *Hebraism*, (consisting in describing the *whole* by an *enumeration of its parts*) is signified, that no Creature whatsoever, was able to open the *Book*, or so much as to understand it of himself.

4 And I wept * much, because no man was found worthy to open, and to read the *Book*, neither to look thereon, [as fearing that I should not be shewn those things that were promised me, Chap. 4. 1.]

* This weeping seems to be rather from a *Despair*, that things would not be carried on to the great *Kingdom of Redemption*; as the *Two Apostles* (*Luke 24. 21.*) were sorrowful, lest Christ was not he which should have redeemed *Israel*; and were astonished, as *Mary* also was (*John 20. 13, 15.*) because the *Lord* could not be found, for which she wept. For Christ is represented at the *sixth Verse*, as just risen from the dead, and therefore in congruity to that appearance, what is here said, must relate to the time before he appeared, as risen; which is also a Circumstance that confirms the fixing of the *Epocha* of this *Book* at the *Resurrection*.

5 And one [or the * first, and chief] of the *9 Elders* [or Representatives of the Jewish Church, Chap. 4. 4.] saith unto me, Weep not [for thy own sake, or the sake of the Church, which thou fearest will be deprived of what is contained in this Book; for] behold the *Lion* of the *Tribe of Judah* [*i. e.* Christ, *Gen. 49. 9. Heb. 7. 13, 14* who is also] the root of *David* [*Isa. 11. 1, 10. Rom. 15. 12.*] hath prevailed [with the Father, by his Blood and Merits], to open the *Book*, and to loose the seven Seals thereof [*Vers. 2, 4. i. e.* to declare what is in it, and to accomplish it.]

* For so One seems to signify in this Prophecy; as also it does, *Dan. 10. 13. Gen. 1. 4. Matth. 28. 1.*

9 The Jewish Church having been entrusted with the Oracles and Prophecies of the *Old Testament*, concerning the *Kingdom of Christ*; it is very proper, that their Ministry should be here made use of, to declare unto *John*, the im-

port of what had been delivered therein, concerning the Merits and Power of Christ, in revealing and erecting his Kingdom: and therefore Christ is here described by Titles taken from what relates to the Jews; as *the Lyon of the Tribe of Judah*; because he came from that Tribe which is resembled to a *Lyon* in Scripture; and *the Root of David*, because he proceeded from his *Stock*, as from a *Root*.

10 No Creature whatsoever (as *Man* signifies, *Verse 7.* and *Isa. 41. 28.*) was able to open this Book, or look into it, but only *Christ*, by Vertue of his Merits; whereby that extravagant Knowledge, which is ascribed unto *Angels* and *Saints* in the *Romish Church*, and their *Mediatorship*, is plainly exploded, as appears also from the *11th, 12th, 13th, and 14th Verses.*

6 And I beheld [with great concern and expectation,] and lo [on a sudden] in the midst of the Throne, [*i. e.* just before it, and next unto it,] and of the Four Beasts, and in the midst of the Elders [*i. e.* betwixt God the Father, and his Church:] stood" [in a posture of Defence, as Mediator and Advocate, and in a readiness to receive his Kingdom, *Dan. 7. 13; 14.*] a Lamb [*i. e.* Christ, *John 1. 29. 36.*] as it had been [newly] slain [and just risen from the dead:] having seven Horns" [*i. e.* perfect Regal Authority, especially over the sevenfold State of the Church:] and seven Eyes [signifying perfection of Knowledge, and Providential Administrations, *Zech. 3. 9*] which are [or represent] the seven Spirits of God [*i. e.* the perfect Operations of Gods Spirit, *Zech. 4. 6, 10.* See on, *Rev. 1. 4.*] sent forth into all the Earth [to superintend, dispose, and conduct all things, *2 Chron. 46. 9. Isa. 11. 2.*]

" From Christ's being here represented, as just risen from the dead, with the Signs of his Sufferings, fresh and bleeding; it may be gathered, that the *Epocha* of these Visions, is to be taken from Christ's Resurrection, and Ascension into Heaven; as we have observed before on *Chap. 1. 10.*

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And he is represented as *standing*, to denote, that he was not as yet in possession of his Kingdom, which was due to him at his *Resurrection* (as the *Psalmist* plainly affirms, *Psalms* 2, 7, 8.) but that he stood ready to receive it; to which end he was brought unto the Father, as appears plainly from *Dan.* 7. 13, 14.

“ *Horns* being the Weapons of Beasts, they are put to signify *Strength* and *Power*, in Scripture, as *Psalms* 75. 5, 10. and in *Daniel*, and this Prophecy, they denote *Kings*, and their *Regal Power*; as the Scripture interprets it self, *Dan.* 8. 20, 21. *Rev.* 17. 12.

7 *And he* [*i. e.* Christ being now entering upon his Kingly Office] *came* [to the Father, being brought near before him, to receive his Kingdom, *Dan.* 7. 13, 14.] *and took the Book* * *out of the Right Hand of him that sat upon the Throne* [*i. e.* received his Kingdom from the Father, and power to reveal and execute what was contained in that Book concerning it.]

* This answers to *Dan.* 7. 14. where, upon his being brought to the Father, a Kingdom is given him, of which this Book is a Symbol, as being the *Book of the Kingdom of Christ*; only we are to take notice, that the Book is sealed; the Kingdom being not to appear, but by steps and degrees, according to the opening of the Seals, until the seventh Trumpet of the seventh Seal; during which time Christ was to sit in the patience and expectation of his Kingdom, at the Right Hand of God, until his Father made his Foes his Footstool; according to *Psalms* 110. 1. and *1 Cor.* 15. 25, 27.

8 *And when he had taken the Book, the four Beasts, and four and twenty Elders* [*i. e.* the Christian, and the Jewish Church, perceiving that all Power was now given unto him, of the Father,] *fell down before the Lamb*, [to worship him] *bearing every one of them Harps* [to praise him;] *and golden Vials* [or Bowls to hold Incense in, *2 Chron.* 4. 22.] *full of* “ *Odours*, which are [*i. e.* signi-

he] the Prayers [Psalm 141. 2.] of Saints [i. e. of the living Creatures, and Elders, and all Saints and Members of the pure Church in his Kingdom, Rev. 20. 4.]

13 The Ascent of the Incense signifies the Ascent of Prayers to Heaven; and the Odour of it their Acceptableness with God; for which see Dr. Hammond on the place, and on Luke 1. 10. And here Christ appearing for his Saints, as in his Kingdom, makes them Priests to God, by giving them Incense. See Chap. 8. 3, 4. 20, 6.]

9 And they sung a new Song [of 14 singular Love and Gratitude, upon the occasion of Christ's Redemption, and Kingdom,] saying, Thou art worthy [and thou alone, Verse 23.] to take the Book, and to open the Seals thereof: for thou wast slain, and hast redeemed us to God [i. e. to be his Servants and Worshipers; by thy Blood, out of every Kindred, and Tongue, and People, and Nation [to be a Catholick Church and Kingdom].

14 In this sense this Word is taken, Psalm 33. 3. Isa. 42. 9, 10. But it is rather called a New Song here, because it will have been for a long time out of use, during the Apostasy, which will have perverted the Doctrine of Redemption; and Kingdom of Christ therein celebrated: of which Kingdom there is here given an Appearance and Representation, signified by Musick and Harps, which are the Attendants of it in this Prophecy: Songs and Musick being not made use of in it, but upon some such Pre-appearance, until the Apostasy is at an end; as if during the Absence of the Bridegroom, Mourning were more suitable for the Church.

10 And hast made us unto [the Service and Glory of] our God, Kings and Priests [i. e. a Priestly Kingdom, Chap. 1. 6.] and we shall reign 1000 years in the Earth [in thy Kingdom, Rev. 20. 4.]

15 From hence it is plain, that Christ's Kingdom is to be upon Earth, Rev. 20. 4.

11 *And I beheld* [or, was still in Vision,] *and I heard the Voice of many Angels round about the Throne, and* [round about] *the Beasts, and the Elders,* [i. e. the whole Church consisting of Angels, and Men, Christians and Jews, *Heb. 12. 22, 23, 24.*] *and the number of them* [i. e. of the Angels,] *was ten thousand times ten thousand, and thousands of thousands* [i. e. innumerable, *Heb. 12. 22.*]

12 *Saying with a loud Voice* [and suitable affection,] *worthy is the Lamb that was slain, to receive* [the Acknowledgment and Possession of] *power* [and Authority over all things, especially his Church, *Matth. 11. 27. 28, 18. Job 17. 2.*] *and of Riches* [i. e. the inheritance of all things, *Heb. 1. 2.*] *and of Wisdom* [to govern his Church, as being the Eternal Wisdom of his Father, *Prov. 3. 16.*] *and* [of] *strength* [to conquer his Enemies,] *and honour* [from all Creatures] *and glory* [from his Father, *John 17. 1, 5.*] *and blessing* [from Angels and Saints, and all creatures, *Psalms 145. 10, 11. Psalm 148.*]

13 *And every* ¹⁶ *Creature* [*Phil. 2. 10.*] *which is in Heaven, and on the Earth, and under the Earth, and such as are in the Sea, and all that are in them, heard I saying, Blessing and Honour and Glory, and Power, be unto him that sitteth upon the Throne, and unto the Lamb* [i. e. to God the Father, and his Son Christ,] *for ever and ever.*

¹⁶ *Even inanimatt Creatures* are frequently in Scripture called upon to praise God, by a common Figure usual to all Authors and Nations; that because they would praise him, if they could; and are the *Objects* and *Occasions* of Praise to Angels and Men; and are under the command of God, and subservient to his *Glory*, and his Churches good; and because the very *Order* and *Beauty* of the Creatures, especially as they shall be in the Restitution of all things, is a Real, and Virtual Praising of God. And all Creatures, Saints and Angels themselves, are here brought as making this Acknowledgment; to signify, that God and Christ are the alone *Objects of Worship*; and not any Creature whatsoever, *Exod. 20.*

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14 *And the four Beasts* [*i. e.* the Christian Church] *said, Amen* [to this new Song; *i. e.* consented, and approved of it] *And* [after the Christian Church, to shew that they received the clear and explicit Knowledge of Christ, from the Christian Church, and to testify the Agreement there is betwixt the Old and New Testament] *the Four and Twenty Elders* [*i. e.* the Jewish Church] *fell down and worshipped him* ¹⁷ *that liveth for ever* [*i. e.* God the Father.]

¹⁷ Here it is to be observed, that as the Christian Church began (*Chap. 4. 8, 9.*) with *Hymns, and Worship to God the Father*; so the Jewish Church here *Ends*, (after they had joyned with the Christian Church in *Praises and Acts of Worship to Christ*, who has the same *Worship* here given him with the Father) with an *Act of Worship to the Father*; to shew, that as all things are *Of Him*, so are they also *To Him*; and *His Glory*; and that the Kingdom is to be *delivered up unto him*, and that all things are to be *subject unto him*, who is *All in All*, (*1 Cor. 15. 24---28.*) which is signified by their *falling down, and worshipping him*, in token of their *Obedience*, and of the *Subjection of all things unto him*; all *Creatures* also are as themselves, *bowing, or being subject unto him*, in the sense that they praise him, *Psal. 2. 10, 11.*

C H A P. VI.

The Text.

1 **A**ND Christ being now possessed of the Right to his Kingdom, and his sole and absolute Power and Dominion, having been acknowledged by all Creatures in the former Chapter,] *I saw* [or was in a Vision,] *when the Lamb* [i. e. Christ having now the Right, and Administration of the Affairs of his Kingdom] *opened* ¹ *one* [i. e. the first, Chap. 5. 5. of the *Seals* [i. e. he revealed what was before hid, and accomplished what was represented under each Seal;] *and I heard as it was the noise* [or a Clap] *of* ² *Thunder*, [i. e. a powerful, and a terrible Voice; and efficaciously productive of its Effects. See on Chap. 1. 10.] ³ *one* [i. e. the first] *of the four Beasts* [or the Apostolical Ministry] *saying, Come and see* [and consider the *Mysterious Scripture*, which is to be seen in the first Roll of the Book, and the great Event represented by it.]

Annotations on C H A P. VI.

¹ The *Seals* are as so many *Stops* and *Delays* to *Christ's Kingdom*; and the *opening of them* signifies, not only the making of the *Visions known*, which before were concealed; whereupon *Prophecy* is called, *a sealed Book*; but also the *Effect of every Vision*, as the Prophet *Ezekiel*, Chap. 12. 23. Phrases it; or the several *Steps* and *Advances* made towards the *Kingdom of Christ*; this being the *Book of Christ's Kingdom*; which he opened, as *King*, with *Power* and *Authority*, and by actually effecting the things signified in their due and proper times.

² Hereby is signified the great Power and Efficacy which accompanied the first *preaching of the Gospel*, whence *Mark* 3. 17. *James* and *John* are called the *Sons of Thunder*; and the utmost Force of *God's Power*, is called, the *Thunder of God's Power*, *Job* 26. 14.

³ *One*, as is usual in this Prophecy, signifies the *first of the Beasts*, like a *Lion*, whose Station being in the *Eastern* part of the *Jewish Camp*; hereby is signified the coming forth of the Gospel from *Jerusalem*, which is in the *Eastern* parts of the World; whence the Gospel was first preached, and the first Apostolical Church gathered, according to the Prediction of the Prophets, *Isa.* 28. 16. *Micah* 4. 2. *Acts* 2. 41—

² And I saw, and behold [I perceiv'd engraven on the first Roll,] a white⁴ Horse [signifying the pure and merciful power and conquest of the Gospel Dispensation, *Psal.* 45. 4.] and he⁵ [i. e. [Christ] that sat on him [i. e. who had the Power, and management of that Dispensation;] had a Bow⁶ [i. e. the Gospel, *Psal.* 45. 5.] and a Crown was given unto him [as King and Conqueror] and he went forth [from *Jerusalem* *Mic* 4. 2.] conquering⁷ [by the efficacy of his Gospel, and his Ministers;] and to conquer [by degrees, untill the completion of his Kingdom, *Psal.* 2. 6.—8.]

⁴ *Horses* being a swift and warlike Creature (according to the admirable Description of them given in *Job*, Chap. 39.) the Scripture does signify by them, some active and powerful Dispensation of his Providence, brought to pass by his *Angels* and *Ministers*; the Nature and Quality of which is denoted by the divers Colours attributed to those *Horses*; as appears plainly from *Zach.* 1. 8, 10. 6. 2, 3. 10, 3. Now the Dispensation here pointed at, being that of *Christ's Kingdom*, a (a) white Horse is attributed unto him,

(1.) to denote his *Power* ; *Princes* and *Honourable Persons* being used to *Ride*, and that on *White Beasts* ; whilst *Inferiours* went on *Foot*, as appears from *Judg.* 5. 10. **Eccles.* 10. 7.

(2.) To signify the *Mercifulness of his Conquest*, *Psalms* 45. 4. *Zech.* 9. 9. 10. 3. it being usual for *Conquerors* to ride on *white Horses* on the *Days of Triumph*, *Rev.* 19. 11, 14.

That *Christ* is hereby signified, is evident from *Rev.* 19. 11, 12, 13. compared with *Psalms* 2. and 45. from whence these *Symbols* are taken.

As an *Archer with his Bow* (according to the Description given by the *Psalmist* 7. 12. 11. 2.) first *menaces* and *threatens* at a distance, before he *shoots* ; so *Christ* first appeared with a *peaceable Message of Salvation* to all who would come in unto him ; before he *threatened*, and executed his *Judgments* upon the *Rebellious Jews* and *Romans* ; according to the Description of his *Kingdom*, *Psalms* 2. and 45.

This refers to the *Great Conquests* the *Gospel* gained by the *Ministry of the Apostles* ; and this first *Seal* seems to be plainly contemporary with the *Ephesine Succession*, in its first State, when their *Works* and *Love* was great, and their *Preaching* powerful as *Thunder* ; which is to be dated from *Christ's Resurrection*, A. D. 33. when he gave *Commission* to his *Disciples* to *conquer*, by *teaching and baptizing all Nations*, *Matth.* 28. 18, 19, 20.

3 And when he [*i.e.* *Christ*] had opened the second Seal, I ^o heard the second ^o Beast [*or Gospel-Ministry, as yet Apostolical,*] ^o say, Come and see [*what Desolations are coming upon the Earth.*]

This *living Creature* speaks not in *Thunder*, as the other did, to shew, that the *Gospel's Power* and *Purity* was now something abated ; *Ephesus* having soon left its first fervent and intense *Love*.

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• The Ox, whose Station was in the *Western Quarter* of the Camp.

4 And [the Enemies of Christ, the *Jews* and *Gentiles*, having refused to submit entirely to his Kingdom, *Psalms* 2. and 45.] there went out [from the *Western Quarter*,] another Horse that was red [denoting Wars and Effusion of Blood ;] and power was given [by Christ,] to him ¹⁰ that sat thereon [i. e. who had the Execution of this Bloody Dispensation ;] to take Peace from the "Earth [i. e. to engage the Men of the World, especially in the Roman Empire, in Wars ;] and that they [both *Jews* and *Gentiles* ;] should kill one another ; and there was given unto him a great Sword [signifying great slaughter in War, *Jerem.* 16. 4. *Exek.* 14. 21.]

¹⁰ Here the *Desolations* of the *Jews* foretold by *Daniel*, Chap. 9. and by our Saviour in the Gospel, seem plainly to be described : For,

(1.) They were finally compleated by one coming forth from the West ; that is, by *Trajan* and *Hadrian*, who were *Spaniards*, under whom they were miserably slaughtered, and almost utterly extirpated. And,

(2.) Those Times were very remarkable for their mutual Slaughters one of another ; the *Romans* killing vast Numbers of the *Jews* ; and the *Jews*, on the contrary, almost dispeopling some of their Provinces ; and fighting so obstinately against *Hadrian*, that the Conqueror could not boast of the Triumph, his Loss was so great ; which is a thing so plain from all History, that we need not quote Authors to testify it.

This Seal may reach from A. D. 66. when these *Desolations* began in the War against the *Jews*, under *Nero*, by *Vespasian* and *Titus* ; until the fatal Slaughter and Dispersion of that Nation under *Hadrian*, who ended his War against them, A. D. 134. and died, A. D. 138. on the Kalends of January ; as Mr. *Pagi* has accurately stated this Account.

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" By *Earth* here is meant the *Kings of the Earth*, who were *Enemies to Christ*, the *Jews and Gentiles*, as *Peter* has explained *David*, *Acts* 4. 25--27.

5 And when he had opened the third Seal, I heard the third¹² Beast [or Apostolical Ministry,] ¹³ say, Come and see, [and mark diligently what you see and hear, *Verse* 6.] And I beheld, and lo, a black¹⁴ Horse [i. e. a sad, and a severe Dispensation :] and he¹⁴ that sat on him [or had the Execution of that Dispensation ;] had a pair of¹⁴ Ballances in his hand [to signify strict, and impartial Justice.]

¹² Like a *Man*, whose Station was in the *South*.

¹³ Here is no mention of *Thunder*, for the Reason given before, *Numb.* 8. 8.

¹⁴ ¹⁴ ¹⁴ A pair of Ballances is the common and most apposite Emblem of *Justice* ; and by a *Black Horse* cannot be signified a *Famine*, as is evident from what will be said on the following Verse ; although *Blackness* be reckoned as the Effect of it, *Lament.* 5. 10. And therefore it is most agreeable, that some sad Dispensation, and severe state of things should be signified by it ; according to the Acceptation of *Blackness*, *Job* 30. 30. *Psalms* 119. 83. With which Emblems the History of the Times succeeding the Desolations of the Jews under *Hadrian*, does wonderfully conspire ; which reach from A. D. 138. when *Hadrian* died, in whom the former Seal ended, unto A. D. 235. when *Alexander Severus* was killed on the 14th of *March*, which seems to be the Extent of this Seal.

For (1.) *Septimius Severus* was an *African* ; whose Country lay to the *South* ; the Station of the *Third Living Creature*, which spake at the opening of this Seal. And he being the first and only *Emperour*, that ever came from that Country ; why may not that unusual Choice be more particularly hinted at by the *Black Horse* he rode on ; Horses of that colour

lour being extremely valued by the *Africans* (as *Bochartus* (a) has observed) out of their Resemblance to their own *swarthy Complexion*; and because of their *Strength and firmness*? And of this kind, perhaps, was that *Great and Courageous Horse*, which stooped to take him up, and carried him into the *Forum*, after he had thrown his Predecessor *Pertinax*, in an *Ominous Dream*; related by * *Herodian*. Which Observation, howsoever, may serve to illustrate the *Apocalyptical Symbol* here made use of; it being taken for granted by the *Expositors of Dreams* at that time, that a *Horse* signifies *Imperial Power*.

(2.) There happened in his time, viz. *A. D.* 202, a *bloody* and a *long* (b) *persecution*, continuing until after his Death, which was on the 4th of *Feb. A. D.* 211. of which a *Black Horse* is a fit Emblem; *Blackness* being the *Symbol of Persecutions*, and *Calamitous Dispensations* in Scripture; as *Cantic.* 1. 5. *Zech.* 6. 2, 6.

3. This *Emperour* was very *Cruel*, and a *Great* and a *Terrible Conquerour*, of a very *Rigid* and *Rough Disposition*; and very *strict* and *impartial* in *Administration of Justice*, and *Punishment of Delinquents*; which are *Qualities* very properly represented by *Blackness*, and a *pair of Ballances*; especially if we consider that this Age was the *Age of Lawyers*, in which *Papinian* and *Ulpian* flourished, and were advanced to the highest *Dignities*, under *Septimius Severus*, and *Alexander Severus*, the Son of *Mamea*, whose *strict Justice*, and *Severity against Offenders*, and excellent *Laws*, are *Famous in all History*: So that the *Symbols of a Ballance*, and the *Voice from the midst of the Beasts*, cannot but belong also unto him, in a most particular manner, who was also a

(a) *Hierozic.* 2. 7.

* *Lik.* 2. 34.

(b) See *Page* in *Baconium*.

great Warriour. And the *Beast* appearing at the opening of this *Seal*, having the *Resemblance of a Man*, which signifies *Humanity, Reason, and Prudence*; the excellent Race of the *Antonines*, famous for those Qualities, may be very well included in the Period of this *Seal*; there having been an admirable succession of Emperours (excepting *Commodus*, and *Heliogabalus*, whose Reign was short,) from *Hadrian*, in whom the former *Seal* ended, unto *Alexander Severus*, of whom the *Ballance* was a proper Emblem, his *Motto* being that Epitome of Justice, *Do as you would be done by*; and who was also very favourable to the *Christians*.

6. *And I heard a Voice* ¹⁵ *in the midst of the Four Beasts* [i. e. from Christ in his Apostolical Church, Chap. 5. 6.] say, *A* ¹⁶ *Measure of Wheat for a penny, and Three Measures of Barley for a penny* [i. e. let exact care be observed about necessary Food for eating;] and see thou hurt [or diminish] not the Oil and the Wine [i. e. let no Fraud be used in Drinks and ¹⁶ Medicines]

¹⁵ A *Famine* cannot be here described; because, that *scarcity* could not be great, where *Barley* and *Wheat* were not wanting; nor even *Wine* and *Oyl*, which are rather the *Comforts of Life*, than the *Necessaries*: And therefore this Verse refers to the *strict Justice*, and *diligent Care* observed by *Severus* and *Alexander*, about *publick Provisions*; for which they are signally remarkable in History.

But this *Voice* being heard so remarkably, amongst the *Four Beasts*; that is, as spoken by *Christ*, who is represented as in the *midst of them*, Chap. 5. 6. seems to intimate something relating to *Christ's Church*, and that very remarkable; which I shall endeavour to explain, by what is offered by Dr. Beverley, a Person of deep thought, and of great insight in these matters.

He thinks then, that by the *Ballances* in the *Rider's hand*, is figured *Christ's weighing the Churches Purity* in the exact *Ballances* of the *Sanctuary*; according to what is prophesied.

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ed of him, by Ezekiel, Chap. 25. 9, 10 -- 25. that he (the Prince) shall take care in the New Jerusalem State there prefigured, that their Oblations, or Worship, shall be exact, according to the Old Standard of the Sanctuary, from which they had swerved; of which Worship, or Daily Service, Wheat, Oyl and Wine are the Symbols, they being the constant Attendants of the Daily Sacrifice; as appears from Exod. 29. 40. Numb. 28. 7. Barley also denoting the Christian Oblation in the Sacrament, and their Praises and Thanksgivings; because Barley was used in no Oblation, (except in that of the Suspected Wife, Numb. 5. 15.) but in the Oblation of the First Fruits of their Harvest, Lev. 23. 9. which was a Type of the Christian Eucharistical Oblations, as Mr. * Mede has shewn.

And (2dly,) He thinks, that the whole Time of the Seals, is, as it were, weighed in the Two Scales of this Ballance; the one half of it, being run out at the time when these Ballances appeared, to wit, A. D. 235. when Alexander Severus's Death put an End to this Seal; for the first Seal beginning at the Resurrection, A. D. 33. if you add to that 202 years, the Moyety of the whole Seals, the first half Time will fall upon the year 235, the other half extending to 437. where he dates the beginning of the 1260 Years of the Apostasie; which will be made out more fully in the Process of these Annotations.

* Wine and Oyl were also used in the curing of Wounds, and for Medicines, Isa. 1. 6. Luke 10. 34.

7 And when he had opened the fourth Seal, I heard the Voice of the fourth Beast, " say come and see [what Judgments God will bring upon the Heathen Empire for their impenitence.]

* Genk 1. Disc. 51. and in his Christian Sacrifice.

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" The Church continues still *Apostolical*, because the *Living Creature* still speaks ; although the *Thunder*, or *mighty Power* and *Efficacy* of the Gospel was departed from it. And the *Apostolical Ministry* here calls upon him to consider, the *Obstinacy* and *Impenitency* of the *Pagan Empire*, notwithstanding the Gospel had been preached amongst them for so long a time, and that therefore God had resolved utterly to destroy them, after he had tried, whether he could reclaim them by his severe Judgments ; amongst whom yet he preserved a Remnant of *Christians* to be a Holy Seed ; according to God's Denunciations in a parallel Case, *Ezek.* 14. 12---23.

Now the voices of the living Creatures, or of the Apostolical Representatives of the *Christian Church* still continuing, we may reasonably conclude that the *Ephesine* or *Apostolical Succession* lasted during these four first Seals : amongst the *Apostolical Ministry* of which *Succession* we may justly reckon, not only the *Aposiles* and *Apostolical Men* ; but the *Primitive Writers* and *Witnesses* of these times, from *Justin Martyr*, to *Origen* ; who by their Apologies, exemplary Lives and Deaths, and Learned Writings, justified the Christian Religion, confuted *Judaism* and *Paganism*, and called upon the Empire to Repent ; many of them foretelling its fall. and the rise of *Antichristianism* upon it, and speaking plainly concerning the Thousand Years Kingdom of *Christ* ; for which, see Mr. Mede, Dr. Burnet's *Theory of the Earth*, and Dr. Cressner.

8 And I looked and beheld a ¹⁸ pale Horse [i. e. great slaughter and mortality,] and his Name that sat thereon was Death ; and Hell [or, the grave] followed with him [as his Attendant ;] and power was given unto them over the fourth ¹⁹ part of the Earth [i. e. the Roman Empire ;] to kill with the Sword [i. e. by War] and with Hunger [i. e. by Famine] and with Death [i. e. by the Pestilence, *Jer.* 9. 21.] and with the Beasts of the Earth.

¹⁸ The State of the Empire, from *Maximin* to *Diocletian*; that is, from A. D. 235. to A. D. 284. is here plainly Characterised.

For (1.) *Maximin* was a *Thracian*, whose Countrey lay *Northward*, according to the Station of the *Fourth Beast*, the *Eagle*.

(2.) In that small space of time, there were above *Twenty Emperours* (not reckoning the *Thirty Tyrants* under *Gallienus*;) most of them very short-lived, and coming to untimely Ends; which is very appositely represented by *Death's sitting upon a pale Horse*, instead of a *Rider*.

(3.) Besides the *persecution of the Christians*, the whole *Roman Empire* was then grievously harra's'd by Cruel and Barbarous Emperours, by *Civil Wars*, and *Foreign Invasions*; the *Persians* and *Asiatick Scythians* breaking in upon the *Eastern* part of the Empire; and the *Goths* about the same time invading the *Western*, after a most terrible manner; about the beginning of the Reign of *Gallus* A. D. 251. (a) or 252. as *Lactantius* observes.

(4.) In this Period there was a dreadful Plague, that lasted for Fifteen Years together; which beginning in *Æthiopia*, went through most of the Provinces of the *Roman Empire*: upon the occasion of which *Cyprian* wrote his Books *de Mortalitate*, and against *Demetrian*, where that Holy Gospel-Witness, attributes that *Mortality* to the impiety and persecution of the Pagans, and not to the Innocent Religion of the Christians; and seriously exhorts the Heathens to a *speedy Repentance*. And there was a *Famine* also, as *Dionysius* (b) *Alexandrinus* testifies, who lived at that time: After which Desolations, it was a frequent thing in those Countries for the Wild Beasts to ravage, and to break in into their very Cities, and commit

(a) *Pagi in Baron.*

(b) *Ensch. 7. 22.*

great Slaughters; which is a Judgment threatned in Scripture, *Lev. 26. 22. Deut. 32. 24. Ezek. 14. 15.*

4 The Roman Empire seems to be called the *τὸ τέταρτον τῆς γῆς*, *The Fourth of the Earth*, because it was the *Fourth Earthly Monarchy* prophesied of by *Daniel*; after which, the *Heavenly Kingdom* was to be set up. See on, *Chap. 8. 7.*

9 And when he [*i. e.* the Lamb Christ.] had opened ^{the} the fifth Seal, I saw under the Altar ^{of sacrifice, Lev. 4. 7. i. e. under the Power, in the presence of, and in Communion with God and Christ;} the Souls of them [*see on Chap. 20. 4.*] that were slain for the word of God, and for the Testimony which they held [*i. e.* the Christian Martyrs, especially under *Diocletian*. *Chap. 2, 10. 20, 4.*]

10 The Beasts Voice, or the Apostolick Ministry here ceases; to shew, that *Satan's Synagogue* was now rising in the *Smyranean Succession*; upon the Honours paid to Martyrs under this Seal.

11 When Altar is put indefinitely, the Altar of Sacrifice is usually understood; where the Blood of the Sacrifice was wont to be poured out; and by being under the Altar, is signified the happy state of Martyrs under the protection, and in the presence of God and Christ, as appears from *Heb. 13. 10. Colos. 3. 3. 4.* compared with *2 Maccab. 7. 36. Psalm 27. 5. Phil. 2. 17.* And here is given a plain Character of this Seal; from the Voice of the Blood of the Martyrs, and from the change of Things immediately following it in the next Seal; whereby is evidently signified the great Persecution under *Diocletian*, whereupon the *Æra Martyrum* was instituted; and the overthrow of *Paganism* under *Constantine*; from whence also it is very manifest, that the *Smyranean Succession* is contemporary with this Seal, from the like appearances, *Chap. 2. 10.*

12 And they ^{cried} ^[instead of the Apostolical Voices;] with a loud Voice [*thereby shewing their Number, their Zeal, and the importance of their Complaint.*] saying, *How long, O Lord* [*Christ,*] *holy* [*and therefore hating Cruelty and Bloodshed;*]
and

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and true [to thy promises of avenging thy people, *Luke* 18. 7, 8.] dost thou not judge and avenge our Blood [to vindicate thy Honour and thy Truth,] on them that dwell on the Earth [i. e. the Pagan Empire; for our Persecution has been long and cruel, *Revel.* 2. 10.]

“ As *Abel's* Blood did, *Gen.* 2. 10. *Heb.* 12. 24.

11 And white Robes [denoting Reward, Honour and Purity, *Chap.* 3. 4.] were given unto every one of them; and it was said unto them, that they should rest yet [in quiet, patiently expecting the time of God's Vengeance,] for a little season, until their Fellow Servants also, and their Brethren [in Christ] that should be killed, as they were, should be fulfilled “ [i. e. until the Times, and the Number of Martyrs determined by God, should be compleated.]

“ Hereby is signified the *Martyrdoms* which were to follow under *Licinius*, *Julian*, the *Arrians*, and the *Apostasie*, until God's signal and last Vengeance, upon the *Antichristian Tyranny*, under the *Vicars*.

12 And I beheld, when he had opened the Sixth Seal, and lo there was a great Earth-quake “ [i. e. a great commotion, and a strange change of Affairs, *Hag.* 2. 6, 7. *Heb.* 12. 26] and the Sun “ [i. e. the chief God of the Pagans, and the Heathen Emperour the chief Magistrate;] became black “ as sackcloth of hair [Isa. 50. 3.] and the Moon [i. e. the next in dignity,] became as “ Blo. d [i. e. were Eclipsed, and lost their former Glory.]

“ It will not be altogether unseasonable to remark in this place, what * *Socrates*, the *Ecclesiastical Historian*, notes from frequent Observation, that *Earthquakes* are the *Signs and Forerunners of Changes, and Commotions in the Church*.

“ Here by Metaphors taken from the Prophetical Descriptions of the Day of Judgment, and the last Conflagration of the World, (to which several of them seem plainly to refer, as *Dr. Burnet* has observed in his ingenious *Theory of the Earth*; and when the things described here by several Pro-

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phetical Accumulations, shall be fully verified.) God's Judgments under *Constantine*, and his Successors, upon the *Heathen Religion*, and *Empire*, are set out unto us: Although the *Political World* being described in Scripture by *Metaphors* taken from the *Natural*, (as appears from *Isa. 51. 16. Dan. 8. 10.*) the *Heavens* here may denote what is *superiour* in it, and the *Earth* what is *inferiour*: and the *Sun* may be taken for the *Supreme* in the State, the *Moon* for the next, and the *Stars* for those which are next in order unto them; according to the *Ancient Symbolical*, and *Hieroglyphical Learning* of the *Eastern Nations*, of which we have an Example, *Gen. 37. 9, 10.* Where *Joseph's Dream* concerning the *Sun*, *Moon*, and *Stars*, is interpreted by *Jacob*, of himself, as Father, and Chief of the Family; of his Wife as next, and of his Children as subject unto them. And *Sun*, *Moon* and *Stars*, *Hills* and *Mountains*, being the Objects, and Places of Idolatry; Herby may be also signified the final *Overthrow* of *Pagan Idolatry*; as well as of the *Pagan Civil Powers*.

¹² A Metaphor taken from an *Eclipse*, in which the *Sun* appears *black*; and the *Moon* of a *dark Red*, like *black Blood*.

13 And the *Stars of Heaven* [*i. e.* the *inferiour Deities*, and *Magistrates*;] *fell unto the Earth* [*i. e.* were cast out, and displaced by the mighty Power of God;] *even as a Figtree casteth her untimely Figs* [*Nahum. 3. 12.*] *when she is shaken of a mighty wind* [*e. e.* as easily, and in as great abundance, *Isa. 34. 4.*]

14 And the *Heaven* [*i. e.* the whole superior State of the *Heathen World Civil and Religious*,] *departed* ¹⁷ [*out of sight*] *as a scroll that is rolled together* [*so that they could not be seen*;] *i. e.* they had no Authority, nor Esteem,] *and every Mountain* [*i. e.* all the places of Idolatry, and of great strength and security, *Isa. 2. 14—18. Jerem. 51. 25. Zech. 4. 7.*] *and Island*, ¹⁸ [*i. e.* all their Provinces and Places beyond the Seas;] *were moved out of their places* [*i. e.* the Government and Religion of them was changed and overturned.]

¹⁹ A Metaphor from the Ancient Manner of Writing up-

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on one long Scroll ; which being rolled up, according to their Custom, what was written in it could not be seen.

¹⁰ The Jews called all Maritime Places *Islands* ; and all places beyond the *Mediterranean*. Consult the Interpreters on Gen. 10. 5. and Mr. * *Mede*. And hereby is meant, that no places escaped, altho never so strong or remote.

15 And the Kings¹⁰ of the Earth [*i. e.* the supreme Powers subject to the Roman Empire, *Isa.* 10. 8. *Acts* 4. 26.] and the great men [or Nobles, *Dan.* 4. 36. *Mark* 6. 21.] and the rich men, and the chief Captains, and the mighty men, [or Soldiers, *Judg.* 5. 21] and every bond man, and every free man [*i. e.* all of every rank and quality] hid themselves [for fear, *Isa.* 2. 19.] in the dens and rocks of the Mountains [*i. e.* the most secret, and most inaccessible places, *Judg.* 6. 2.]

¹⁰ Here, by an enumeration of the several Ranks and Degrees of Men (according to the Scripture-Phrase), all the Members of the *Roman Empire* are reckoned up.

From a due consideration of these Six *Staffs*, it will be manifest that they are *Synchronous* with the two first Churches, ending in that of *Smyrna* ; when that Period received a Crown of Life under *Constantine* and his *Successors*.

16 And said to the mountains and rocks fall on us, and hide us [altho by crushing us in pieces, *Isa.* 2. 19.—21. *Hos.* 10. 8.] from the face [or anger] of him that sitteth on the Throne [*i. e.* God] and from the wrath of the Lamb, [*i. e.* Christ; that we may not see and feel the misery which is coming upon us.]

17 For the great¹⁰ day of his wrath [*i. e.* the appointed time of his Judgments] is come ; and who shall be able to stand [against it, oppose, or endure it.]

* This immediately refers to the overthrow of the *Pagan Powers* by the Christian Empire; and has also a relation to the final Judgments upon Antichrist ; when the *Martyrs*,

who are commanded to rest until that time, shall be fully avenged; this Judgment upon *Paganism*, by the Christian Empire, being a Type of the Judgment at Christ's Kingdom.

C H A P. VII.

The Text.

1 **A** And after these things, I saw four Angels¹ [*i. e.* Ministers of God's Providence;] standing [in a readiness to execute God's Commands] upon the four corners [*i. e.* Angles or Cardinal Points, *Ezek.* 7. 2. *Matth.* 24. 31. *Zech.* 2. 6.] of the Earth; holding [back or restraining,] the four winds [or Instruments of trouble and commotion, *Jerem.* 49. 36. *Dan.* 7. 2. *Zech.* 6. 5.] of the Earth; that the Wind² should not blow upon the Earth³ [*i. e.* that the Roman Empire should not be disturbed;] nor on the³ Sea [*i. e.* the common People, *Chap.* 17. 15.] nor on any Tree³ [*i. e.* the great ones, *Isa.* 2. 13. *Zech.* 11. 2.]

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• The Living Creatures do not appear, but Angels in their stead; and they standing on the Angles of the Earth, and not on the Angles of the Throne, as the living Creatures did; whereby is signified that the *strict Apostolical Purity* was abated, as I have often remarked; as the Glory of God, and the living Creatures in *Ezekiel* remove by degrees from the Temple, as it grew more and more polluted, until they departed totally from it. Read, and diligently Consider, *Ezek.* 8. 4. 6. 9, 3. 10, 15... 19 11, 23.

• Hereby is signified the Quiet which the *Christian Empire* enjoyed from *Constantine* to *Theodosius*, in respect of what Commotions were before in the Empire, whilst it was *Pagan*; and should be afterwards upon the *Death* of *Theodosius*; when its Ruin soon ensued, upon the Winds blowing by the Trumpets, *Chap. 8.* For by the *Winds not blowing*, is not meant, that they should have no Troubles and Commotions, but (according to the usual import of such Hyperbolical Expressions in Scripture) that they should be so little, or short (as the Tempest under *Julian* was) that they should be, *in comparison*, nothing at all; especially in respect of those Commotions the Empire was to undergo within a short season; which would produce great Changes in it; by introducing a New *Antichristian Supremacy* with *Ten Kings*; whereby the *Monarchick Power* of the Empire (according to its Representation in *Daniel*), shifted from its *Iron Legs*, into its *Feet and Toes*, part of *Iron*, part of *Clay*; and the *Moltrous Beastian Power* was to pass into the *Little Horn*, and the *Ten Horns*; all which being to be brought to pass by great *Concussions* in the Empire; its present State under *Christian Emperours* is accounted a *Calm*, in respect of what was to ensue; the *Pagan Beast* being then subdued; and the *Antichristian Man of Sin* being withheld; so that *Christimity* was then, as it were, in a quiet and prosperous condition.

• • • The whole Body of the *Roman Empire*, is here represented by apt Metaphors taken from those things which are most subject to be disturbed with Winds.

2 And I saw another Angel, ⁴ ascending from the East [*i. e.* *Christ*] having the Seal of the Living God [*i. e.* a Commission from him, *Exek. 9. 4.*] and he cried with a loud voice [to testify his Love and Affection to his chosen ones;] to the four Angels, to whom it was given [by God, who had determined great changes in the Empire;] to hurt [by executing of Judgments] the Earth and the Sea [vers. 1.]

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* *Christ* is called, the *Angel of the Covenant*, *Malach.* 3. 1. and the *Sun of Righteousness*, *Malach.* 4. 2. and the *Day-spring*, or *rising Sun from the East*, *Luke.* 1. 78. and *Ezek.* 44. 2. 3. the *Prince of the Church*; that is, *Christ*, and only he; has Power to enter in at the *Eastern Gate* of that *Mystical Temple*; from whence it is clear, that *Christ* is here to be understood; called so, because he enlightens and comforts his *Church*; and, like the *Rising Sun*, discovers Works of *Darkness*, and the good from the bad. See *Dr. Hammond* on *Luke.* 1. 78. *Gregory's Observations*, pag. 73. and *Dr. Pocock* on *Malachi*.

† A *Seal* signifies a *Command*, or a *Commission*, from its being sealed with the *King's Seal*, *1 Kings.* 21. 8. *Ezth.* 3, 12. 8; 8, 10.

‡ *Saying*, but not the *Earth*, neither the *Sea* or the *Trees*, [i. e. the *Empire*, and its *Inhabitants*] till we have ⁶ sealed [or shall seal] we preserve and secure in secret, *Ezek.* 9. 1.—4. the servants of ⁷ our God [i. e. those who serve God purely and sincerely, *Nehem.* 1. 1-1.] in their ⁸ foreheads [i. e. very closely and securely.]

⁴ Men use to Seal those things, which they would have concealed, and preserved (as we have before hinted on *Chap.* 5. 1.) especially in times of danger; so God commanded the *Israelites* to sprinkle Blood upon their Posts, when he would save them; whereby, as with a Seal, he concealed and preserved them, *Exod.* 12. and the *Scarlet Thread*, *Josh.* 2. 18. was a Sign or Seal to distinguish *Rahab* from those that perished; and *Ezek.* 9. a Mark or Seal of Distinction, Security and Preservation is put upon the *Foreheads* of those that were to be saved in that common Destruction.

And the prime and great import of *Sealing*, is to signify, that the True Glory which shall appear in *Christ's Kingdom*, the *New Jerusalem*; was to be covered, and secured, while the false, and worldly Splendor and Glory of the *Antichristian*

lian Apostasie, was chiefly visible and predominant; the *True Worshipers* being now in the *Temple*, the *Witnesses* in *Sackcloth*, and the *Woman* in the *Wilderness*; which are all equivalent with these *sealed ones*.

⁷ Christ as *Mediator*, and *Head of the Church*, has a joynt Relation to God with his faithful Servants, *John 20. 17.*

⁸ In allusion to the Custom of the *Eastern Nations*, who marked their Servants on the *Forehead*: And hereby is signified a *close concealment and security*, when the *Foreheads*, or *Faces* of his Servants are sealed, or hid; so that they could not be known.

4 And I heard [and therefore am certain of what I relate,] the number of them which were sealed [or concealed, and secured] and there were sealed, an hundred forty and four thousand, of all the Tribes of Israel, [i. e. a pure, Apostolical Church was preserved, but in a hidden and secret condition: the glorious appearance of Christ's Kingdom being stopped and hindred.]

⁷ *Israel*, in this Book (as hath been before observed, on Chap. 2. 9.) is put for the *pure Christian Church*, propagated from the *Twelve Apostles*; as the *Israelitish Church* was from the *Twelve Patriarchs*. And the Number 144000. is a *square Number*, arising out of *Twelve*, the *square Root* of it, denoting the *Apostolical Doctrine* to be the *Root* (Twelve times Twelve Thousand amounting to One Hundred and Forty Four Thousand) and Foundation of the Church; and that the *pure Church* is a *square Body*; because,

(1.) It can admit of no other Foundation than that of the *Apostles*; as this *square Number* can admit of no other Root than *Twelve*: that is, it can be produced by no other Number multiplied into it self; which is what is meant by a *square Root* in Arithmetick.

(2.) Because the Church is to be built in all After-Ages, upon this Doctrine, multiplied by it self only; as the *square Number* arises from the Root multiplied into it self. And this

this is not to be accounted a groundless Fancy ; but is no small part of the Knowledge of the *Eastern Nations*, in which *Solomon*, and *Moses* were skilled ; who were wont to wrap up *Mysteries* in *Hieroglyphicks*, and *Numbers*, that they might be hid from the Vulgar, and known only by Persons fitted and capacitated for them ; and at suitable Times and Opportunities ; it not being convenient that some Truths should lie exposed to all, and at all Seasons. And accordingly it hath pleased God, for the same Reasons ; and that Humane Search and Diligence might be exercised and encouraged ; to make use of the same way of Concealment ; to shew that all Humane Knowledge is to be subservient to Divine, and to his Church : Whereupon he hath made frequent use of the *Number Twelve*, in things pertaining to his People and the Church ; the Patriarchs being *Twelve*, the Tribes *Twelve*, the Gates of *Jerusalem Twelve*, and the Apostles *Twelve* ; and the Measures of the *New Jerusalem* being adapted to this *Number* ; for the Reasons before hinted, and for others, which we shall have a fitter occasion to mention hereafter. See the Notes on *Chap. 1. 20.* and *20. 4.*

By these sealed ones, are meant a pure Apostolical Church, preserved from the time of *Constantine*, under the Calamities of the Empire ; and during the continuance of the Apostasy ; so as to be Witnesses against it, but in a hidden and concealed Condition.

For (1.) They are said to be sealed ; that is, preserved, (as we have shewn) but in a hidden Condition ; as the Law is commanded to be bound up, and sealed, *Isa. 8. 16.* and the Words of Prophecy to be closed up, and sealed, *Dan. 12. 4, 9.* And the Church is said to be a Spring shut up, and a Fountain sealed, *Cantick. 4. 12.* of which the *Seven Thousand*, which God had reserved to himself in secret, and had preserved from the Idolatry of *Baal*, *1 Kings 19. 18.* are a Type.

(2.) This *sealing* immediately follows the Downfall of *Paganism* under *Constantine*, at the opening of the Sixth Seal in the former *Chapter*; whereby is signified, that some great danger was then near, that Christ should seal and secure his *True Church*, so soon after their Delivery from Persecution. And the History of those Times clearly testifie, that the True Spirit of Christianity soon decayed, upon the Peace, Honours, Priviledges, and Prosperity which the *Church* then enjoyed; and that the excessive Veneration they had for *Saints and Martyrs*, gave Rise to the Apostasie; upon which the *pure Church* became sealed; that is, *shut up and concealed*; and a stop was put to its appearance in the true spiritual Glory, which it shall have under Christ's Kingdom; for its degenerating by degrees into a *Satanical Synagogue*. For *sealing* denotes also the Hindrances and Lets which Christ's Kingdom has met with, by its being over-powered by the *Apostasie*: which at last advancing to a *Throne*, wholly covered and hid it in an obscure and sealed State, no Church being at last visible, but the *Apostatized* one.

(3.) It appears from the *Third Verse*, that the time of this *sealing* lasted from *Constantine*, until the founding of the first *Trumpet*; i. e. until the *Inruptions* of the barbarous Nations after the Death of *Theodosius* the Great; during which time the Apostolical Church was under a continual *sealing*; i. e. its *Visible* State was daily obscured and covered; until at last by the destruction of the Empire; and the rise of the *Apostasy* upon it; it was closely sealed up in an *invisible* State.

5 Of the "Tribe of Judah" were sealed twelve thousand. Of the Tribe of Reuben "were sealed twelve thousand. Of the Tribe of Gad "were sealed twelve thousand.

* The Number of each Tribe is particularised, and determined; to shew, that the Members, of God's pure Church, are not

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not chosen casually, and at all Adventures ; but are determined by God, and that out of every Tribe, or part of the *Catholic Church*. And the Numbers of each Tribe are equal ; viz. *Twelve Thousand* to each ; to shew, that each particular Church is to be *Apastolical* in the profession of the entire and perfect Doctrine delivered to them ; and that they are to be firm and stable in themselves ; which is the (a) Mystical signification of a *Cubical* (b) Number, such as the *Chiliads*, or *Thousands* are, out of which each Tribe consists.

" It is the Opinion of Mr. Mede, that the *Nature, Qualities, and Circumstances* of the *pure Church*, are included in the true Scripture import, and mystical meaning of the *Names* of the several Tribes ; which I shall therefore, in submission to his Opinion, insist upon more particularly ; because there is good ground in (c) Scripture for such *Mystical Allusions*, taken from Names. *Judah* is placed first ; because the Government was given to him in *David* ; and *Christ* came of that Tribe ; which, for the Generality, kept to the publick Worship of God, and the Rightful Kingly Succession, when the others had cast it off, *Hos.* 11. 12. *1 Chron.* 5. 2. *Heb.* 7. 14.

His Name signifies *Confession*, or *Praise*. (*Gen.* 29, 35. 49, 8.) whereby is signified, that the *pure Church* ought to pay a *Eucharistical Service* of *Praise and Thanksgiving to God* ; and confess him openly and publickly in his Worship.

Reuben is the next, because although he lost his Birth-right for defiling his Father's Bed (*Gen.* 49. 4. *1 Chron.* 5. 1.) yet he shewed great Courage, together with *Gad*, in that

(a) See the Notes on Chap. 20. 4.

(b) Dr. Moor's *Cabbala*. *Nicom:* *Gerasen:* *Arithmet.* *Theolo.* apud *Photii Biblioth.* pag. 459.

(c) *Micah* 1. 14. *Matth.* 2. 23. *Rom.* 2. 29.

Noble Resolution they made of passing over *Jordan*, ready Armed, before their Brethren, *Numb. 32*. The Name signifies, *See the Son, whom God out of his (a) Mercy sent, when he saw, and had a respect unto our Afflictions*, *Gen. 29. 32*. Whereby is intimated, that the Church ought to look up unto Christ in their afflicted State, as God did upon them, in their desperate Condition, when he sent his Son to redeem them.

¹⁰ *Gad* signifies a *Troop*, as is plain from *Gen. 30. 11*. compared with *Gen. 49. 19*. called so, because that being situated on the Borders of the Countrey, it was to be always ready in Arms; and so should sometimes be overcome by its Enemies; but should at last overcome them: whereby the State of the *Church Militant*, and of the *Future Victorious State* of the Kingdom of Christ, notwithstanding its many seeming Foils and Delays of Conquest, is fitly typified.

⁶ Of the Tribe of ²² *Aser* were sealed twelve Thousand, of the Tribe of ¹⁶ *Nephthali* were sealed twelve Thousand, of the Tribe of ¹⁶ *Manasse* were sealed twelve Thousand.

²² *Aser* signifies blessed, because he was the cause that his Mother was accounted happy and blessed, *Gen. 30. 13*. and because he lived in a fruitful and happy Soil, *Gen. 49. 20. Deut. 33. 24*. Whereby is signified the *Delight* which Christ has in his Church; the *Fruitfulness* of it; and the *Blessing* which they enjoy, who have God for their Lord, *Psal. 144. 12--15*.

¹⁶ This is the Tribe in which our Saviour was very conversant, his constant Residence being in *Galilee*, and most frequently in *Capernaum*, a City of *Galilee*, in the Tribe of *Nephthali*, as Mr. Mede has ingeniously observed; upon which ac-

(a) *Joseph. Antiq. 1. 19.*

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count *Neptali* is placed before his *Seniors*, and has received so great an *Encomium* from *Moses*, *Deut.* 33. 23. The Word signifies, *Gen.* 30. 8. very great and vehement wrestlings, or Endeavours, joyned with (a) Skill and Cunning; or Fair Words, *Gen.* 49. 21. By which may be signified the frequent Wrestling of the Church with God in Prayer (*Gen.* 32. 24---32. *Hos.* 12. 3, 4.) and their wrestling against Flesh and Blood, and resisting the Wiles of the Devil, and the Powers of Darkness, with a prudent Simplicity, joyning the Wisdom of the Serpent with the Harmlessness of the Dove.

¹⁶ *Manasseh* signifies forgetting; whereby is intimated, that God makes all true Christians forget all their former Toil, when he gives them Comfort and Joy in the Holy Ghost; and that whosoever would follow him, must forget and forsake all his Father's House, and worldly Relations; which seems to be the Gospel-import of the Words of *Joseph*, *Gen.* 41. 51. and the thing for which *Levi* is praised, *Deut.* 33. 9.

7 Of the Tribe of *Simeon* ¹⁷ were sealed Twelve Thousand, of the Tribe of ¹⁸ *Levi* were sealed Twelve Thousand, of the Tribe of ¹⁹ *Issachar* were sealed Twelve Thousand.

¹⁷ *Simeon* signifies Hearing; whereby is noted, that God hears the Prayers of his Church; and the Hatred with which their Enemies hate them, *Gen.* 29. 33.

¹⁸ *Levi* indeed had no portion in the Division of the Land (as Dr. Hammond notes), yet in Christ their Portion was as good as any. *Levi* signifies joyned; for the Church, Christ's Sponse, is to be joyned unto the Lord, in Spirit and Fervent Affection, and not unto Idolatrous Harlots; which is the Spiritual meaning of the Book of Canticles. Read *Gen.* 29. 34. 1 Cor. 6. 16, 17. *Eph.* 5. 25---33. *Deut.* 33. 9.

" *Issachar* signifies, *Gen.* 30. 17, 18. a *Hire, or Reward given by God*; as appears from the Context; from whence (a) *Philo*, makes him to be the *Type* of One whose Labours are *Crowned and Rewarded* by God; and that (as (b) *Jerome* remarks) with a great *Compensation* for slight and small Performances, of no greater Value than *Mandrakes*: by which the Rich Rewards which God bestows upon his Church, for their imperfect Services, may be not unfairly set forth.

8 Of the Tribe of " *Zabulon* were sealed Twelve Thousand, of the Tribe of " *Joseph* were sealed Twelve Thousand, of the Tribe of " *Benjamin* were sealed Twelve Thousand.

" *Zabulon* signifies *Dwelling*, *Gen.* 30. 20. which was the Tribe upon the Borders of which our Saviour himself dwelt, *Matth.* 4. 13. from which place, diligently compared with *Isa.* 9. 1. it may be gathered, that they shall have the greatest share of Christ's Presence, who have undergone the greatest Misery and Afflictions; and that he will come and dwell with the ignorant, but humble person, rather than with self conceited and proud Professors; as Christ dwelt with the ignorant *Galileans*, rather than at *Jerusalem*; whether he went not but upon some solemn Occasions. See Mr. *Mede* upon this place; and *Isa.* 57. 13. *John* 14. 13. *Matth.* 9. 13.

" *Joseph* signifies, *He will add, or adding*, *Gen.* 10. 24. for God daily adds to his Church more Blessings, and continues his Grace to those who pray unto him, and use their own diligent Endeavours; *Gen.* 30, 22. 49, 22---26. *Deut.* 33. 12---17.

(a) *Pag.* 55.

(b) *Apud Rivetum in locum.*

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“ Benjamin signifies, the *Son of the Right Hand*, Genes. 35. 18. For the *Church*, which was *Benoni*, or the *Son of Sorrows unto Christ*, as being purchased by his Sufferings and Blood ; is yet unto him, and his Father, a *Benjamin* ; that is, *much loved and regarded*, as the Phrase is interpreted, Deut. 33. 12, as near and dear to him as the *Right Hand*, the most Honourable of the Two ; Upon which account, the people of *Israel* are called, the *Men of God's right hand*, Psal. 80. 17.

And we may observe, that *Dan* is here wholly left out, and *Ephraim* not mentioned by Name, because they both soon apostatized to Idolatry ; it being a Custom amongst the *Jews* to leave out of their *Genealogies* and *Chronologies* the Names and Times of *Wicked Persons* ; as *Er* and *Onan*, *Judah's wicked Sons*, are omitted by (a) *Josephus*, when he reckons up his Posterity.

And altho they are mentioned in *Ezekiel*, yet that was when the whole *Church* was purified, and in its *Jerusalem State* ; whereas at this present time of *Numbring*, *Dan* and *Ephraim* were the *Types of the Apostasie* ; and were therefore to be omitted ; and not to be mentioned, but when the *Righteous* amongst them had been purified, and the *Wicked* had been purged away by *God's Judgments*.

9 “ After this [Vision of the Apostolical Church secured and concealed ;] I beheld, and lo a great multitude, which no man could number, of all Nations, and Kingdoms, and People, and Tongues [i. e. the “ Catholick Church of Christ's Kingdom, Dan. 7. 14, 27.] stood before the Throne, and before the Lamb [in communion with God, and Christ in his Kingdom,] clothed with white Robes, [denoting Honour and Purity,] and “ Palms in their Hands [denoting Victory over Persecutions and Temptations, and the Triumphs of Christ's Kingdom.]

(a) Antiq. 2. 7. *Vossius de Sibyllin. Orac. cap. 1.*

The following Vision is taken from the Descriptions given in this Prophecy of the *New Jerusalem State* in Christ's Kingdom, to which only it can, in propriety of Speech, belong; as appears from the many high Expressions made use of in it; and from the *Elders* (the *Representatives of the Jewish Church*) having the Precedency; which will not be until the *New Jerusalem State*. And yet because that Kingdom is not to come until the Days of the *Voice of the Seventh Angel*, (who has not yet sounded) therefore this Description cannot belong to the Kingdom it self, but to some Typical Resemblance, or Pre-appearance of it: it being usual in this Prophecy (as I have already observed) for the Spirit to describe the several *Preludia*, or faint Resemblances, and imperfect Appearances of Christ's Kingdom, by the State of the Kingdom it self; to shew what the Church ought and might have arrived to; and that his Kingdom should have appeared of Right at those times; if a stop had not been put to it, according to the determinate Counsels of God, and Christ's Submission unto them. *Dan. 12. 7.* For the Kingdom of Christ, which should have come in its Glory, upon the Ascension of our Saviour, was retarded by the Times allotted to *Paganism*, and *Antichristianism*; and was thereupon delayed until the Time of the End, (*Dan. 12.*) Only Christ at some certain seasons puts in, as it were, his Claim to his Kingdom, by some more than ordinary Appearances of it. Now the Appearance here referred to, seems to be plainly, that of the *Christian Church*, under the *Christian Empire*; which was the next remarkable Event after the Fall of *Paganism*, described at the close of the foregoing Chapter; and was so glorious a one, that it might justly be described by the State of the Kingdom it self; *Paganism* having been overthrown by it, the Church delivered from Persecution, and exalted into an unexpected, and sudden State of Prosperity, and the *Man of Sin* withheld for some time, *2 Thes. 2. 6, 7.* And yet because this glorious State of things would not continue long in puri-

purity, but would be soon corrupted by Pride and Ambition, and by the bringing in of *Pagan Rites* into the *Church*, under the Specious Pretences of a well-meaning Prudence, and Zeal: therefore it pleased God, to give an intimation of this early Corruption, by sealing a *pure Church*, even before he gives the *glorious appearance* of the *Visible Church*; that a competent Number of *sealed Witnesses* might be set apart, and preserved betimes in *purity and integrity*; before their Minds could be corrupted by the Glory and Honours of this *Exalted Church*; and by the *Mystery of iniquity*, which had been working in secret for a long time, and was advanced to a *Satanical Synagogue*, even in the foregoing times of Persecution.

* Whereby is pointed out the great Number of *Professors* in the *Christian Empire*,

* A *Psalter* is the *Symbol of Victory* amongst all Nations; whence in *Ezekiel's Vision* of the *Temple*, (*Ch. 40. and 41.*) *Palm Trees* are so often mentioned; which signify the *Conquests* *True Christians* are to make over *sin and Persecution*, and the *Conquest* they had now gained over *Paganism*.

10 And cried with a loud * Voice [to denote the Affectionateness, and the Publick Freedom of their Worship;] saying, * *Salvation be unto our God* [i. e. let the Glory of our Deliverance be ascribed unto him, the sole Author of it, *Psalms* 3. 8. *Hos.* 13. 4.] which sitteth upon the *Throne*; and unto the *Lamb* [the sole Purchaser of it; to them alone let it be given, and not unto our own Merits, or any Creature.]

* * Hereby also is intimated the *Publick Freedom* of Worship they enjoyed in the *Christian Empire*; and their Deliverance from their Persecutors.

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11 And all the Angels stood round about the Throne, and about the Elders, and the four Beasts, and fell before the Throne on their Faces, and worshipped God [i. e. all the whole Church, consisting of Angels, Patriarchs, Prophets, Apostles, Jews and Christians, Heb. 12. 22---24. joyned in the Praise of God;]

12 Saying, Amen : Blessing, and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Might be unto our God, for ever and ever, Amen. [Chap. 4. 8---11. 5, 11---14.]

13 And one [or the first] of the Elders [or Representatives of the Jewish Church, now fully instructed by the Christian, and one with it,] answered [or said, *Matth. 11. 25.*] saying unto me [to excite my enquiry after a thing worthy of it, and out of a desire to inform me;] what are these that are arrayed in white Robes? and whence came they?

14 And I said unto him, Sir, thou knowest [for I do not, and am desirous to be taught by thee.] And he said unto me, these are they which came out of ²¹ [the] great Tribulation and have ²² washed their Robes [i. e. their imperfect performances, *Luke 15. 22. Rev. 19. 8.*] and made them ²³ white [or pure and shining,] in the Blood of the Lamb [Christ, i. e. they are purified, delivered, and rewarded by Gods acceptance of their actions and sufferings, upon Christ's Merits, *Isa. 52. 1.*]

²⁴ With reference to the New Jerusalem State, this Tribulation (noted with a double Greek Article, *The Tribulation, The Great*, to shew the Remarkableness of it) refers to the Days of extraordinary Trouble, mentioned, *Dan. 12. Matth. 24. Mark 9. and Luke 21.* which shall precede Christ's Kingdom, perhaps at the pouring forth of the seventh Vial, and the Earthquake attending it; from which the Saints shall be delivered: but with reference to the Christian Empire, it has a relation to the Ten Days Tribulation under Diocletian, mentioned (*Chap. 2. 10.*) from which they were delivered by Constantine, and to their Escape from out of the Great Day of God's Wrath against Paganism, *Chap. 6. 17.*

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¹³ These are the *Saints and Martyrs* who had *white Robes* given them, *Chap. 6. 11.* and were bid to tarry, in expectation of *Christ's Kingdom*; which they, and their Successors here enjoy: whereby is set forth the *Advancement* of the *before Persecuted Church*, and of its *Confessors and Witnesses*.

¹⁴ They are made *White* or *Shining* by his *Blood*; as *Wool* receives a more Noble and shining Colour by being died in *Purple*. And here is an Allusion to *Josua's Change of filthy Garments*, and his putting on *White and Clean Priestly Vestments*; as these *Saints* do here in *Christ's Kingdom*, in which they are *Priests unto God and Christ*.

¹⁵ Therefore [because they persevered under Persecution, and trusted in *Christ's Merits*,] are they before the *Throne of God* [in communion with him, and under his particular care in a State of Prosperity,] and serve him ²⁰ *Day and Night* [i.e. continually and incessantly,] in his *Temple* [of the *New Jerusalem*, in the General Assembly and Church of the First-born,] and he that sitteth on the *Throne* [i.e. God,] shall dwell among them [or pitch his Tent amongst them; i.e. they shall be his people, and he will afford them his continual Presence, Conduct and Defence, *Isa. 4. Ezek. 48. 35. John 1. 14. Rev. 3. 12. 21. 3. 2 Cor. 6. 16. Levit. 26. 12.*]

¹⁶ A Metaphor taken from the constant Service and Attendance of the *Priests and Levites* in the *Temple*; some of which were always present in it *Day and Night*, *1 Chron. 9. 33. Psal. 135. 1, 2. Luke 2. 37.*

¹⁷ They shall hunger no more, neither thirst any more [that is, they shall always enjoy God's Ordinances, and his Gifts and Graces, *Isa. 49. 10. John 4. 13. 6, 27.*] neither shall the ¹⁸ *Sun* light on them, nor any [scorching] heat [i.e. they shall be delivered from Persecutions and Sufferings, *Isa. 49, 10. Psalm 121. 6, 7.*]

¹⁶ The *Jews* express all manner of inconveniencies by *Heat*; because of its Extremity in those *Eastern* parts, both from the *Sun* and *burning Winds*, *Jonas* 4. 9.

17 For the *Lamb* which is in [or about] the midst of the *Throne* [i. e. Christ,] shall feed them, and shall lead them [as a good Shepherd *Psalms* 24. 1, 4. *John* 4. 10—14. and 21. 15—17.] unto ¹⁸ living *Fountains of Waters* [i. e. perpetual Comforts and Refreshments, *Isa* 12 3. *John* 7. 38.] and *God* shall wipe away all Tears from their *Eyes* [i. e. remove all Causes and Occasions of Sorrow.]

¹⁸ So the *Jews* call *Fountains*, continually bubbling and springing up, *Canticle* 4. 15. *John* 4 10.

C H A P. VIII.

The Text.

I AND when he [*i. e.* Christ,] had opened the seventh Seal, there was silence^{*} in Heaven about the space of * half an hour [*i. e.* there was a short respite from the commotions which followed upon the Sounding of the Trumpets.]

Annotations on C H A P. VIII.

The *Metaphors* here are taken from the (a) *Temple-Service*, (which shews that *Church-Affairs* are here typified, as well as those of the *Empire*) in which, at the offering of *Incense*, the People prayed without in the Court in private; whilst the Priest offered the *Incense*; which Prayers were very short, and the whole Service performed in silence: whereas the offering of *Sacrifice*, the first part of their Service, was accompanied with *Singing, Musick and Trumpets*, 2 Chron. 29. 25.

* See on Ver. 7. Num. 11.

2 And I saw the seven Angels which stood^{*} before God, [as ready to execute his Pleasure;] and to them were given [by God's appointment,] seven^{*} Trumpets, [to denounce seven Judgments.]

* These are expressly called *Angels*, and not *The Spirits of God*; whereby they are distinguished from the *Seven Spirits*, Chap.

1. 4. And by these *Seven standing before God*, is denoted the *Preparedness* of the several Instruments and Means required to the executing of God's Judgments by the *Seven Trumpets*: and also the Majesty of the Divine Presence is expressed by them, in allusion to the Custom of the *Eastern Kings* (from whose Rites many of the Descriptions in Scripture are taken) who had *Seven Princes*, who *saw their Faces*, or *stood before them*, and were the Chief in their Kingdoms, *Esther* 1. 14. *Grotius* on *Matth.* 18. 10.

2 Here is an Allusion also to the *Temple Service*; where it was the Custom to blow with *Trumpets* after the Oblation of *Incense* (as appears from *Ecclus.* 50. 15, 16.) *Strict Silence* being observed before it: as here the *Angels* have *Trumpets* given them, to prepare to sound, but sound not until the *Incense* was offered.

Angel signifies in this Prophecy, not only the *Angelical Spirits*, but also the subordinate Ministers employed under them here upon Earth; as has been before shewn on *Chap.* 1. 1, 20. And therefore here may be meant by this *Angel*, the Emperor *Theodosius*, who is the Chief Person concerned in this Vision, as we shall shew hereafter; whose Prayer, at the Head of his Army before the Battel with *Eugenius*, is very remarkable in History; and also the whole Christian Church, which joyned with him in Prayer to God upon that great Occasion: *Angel* being taken *Collectively* in this Book, for all the several Instruments made use of in it.

3 And another *Angel* [or Ministering Spirit, representing the Persons employed in the like service on Earth;] came and stood at [or, by] the Altar [of incense; *Exod.* 30. 1. having a Golden Censer [or Vessel to hold Incense, *Levit.* 16. 12. *Hebr.* 9. 4.] and there was^a given unto him much Incense [Levit. 16. 12, 13. *Rev.* 5. 8.] that he should Offer it with the Prayers of all Saints [or Holy Christians;] upon the Golden Altar [of Incense, *Exod.* 30, 3, 6, 7. 40, 26.] which was^b before the Throne [of God.]

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* Here may be an Allusion to a Custom in the Jewish Service, of bringing the *Odors* to the Priest by others, *Exod.* 27. 20. See *Maimonides* in *Ainsworth* on *Levit.* 24. 2.

Here is also an Allusion to the *High Priests* offering *Incense* in the *Temple*, while the People, called here, *All Saints*, i. e. the Holy and Peculiar People of God; prayed in the *Outward Court*. And by what is here delivered, and in the former Verses, is intimated, that the daily Publick Sacrifice of pure Worship, which was wont to be performed in the *Outward Court*, should cease, and was about to be contracted into a retired, and a silent one, signified by the *Silence*, *Vers.* 1. and the *Incense-Worship* which was within the *Temple*: and that although the *Saints*, or *Holy People*, were as yet *without*, in the *Outward Court*, not yet trodden down by Antichristian Defilements; that nevertheless it would not be long (but about *half an hour*, or a short space) before that also (which was a Type of the *Visible Church*, and its *Worship*) should be polluted by them; concerning which Allusion, and the Grounds of it, see more on *Chap.* 11. 1.

As the *Altar of Incense* in the *Temple*, was before the *Mercy-seat*, *Exod.* 30. 6, 7. 40, 26.

4. And the *smoke* of the *Incense* [*Chap.* 5. 8.] which came with the *Prayers* of the *Saints*, ascended up before God out of the *Angels* hand, [i. e. they were grateful and acceptable unto him through the *Merits*, and *Intercession* of Christ, *Psal.* 141. 2. *Acts* 10. 4.]

5. And the *Angel* took the *censer* [which was now empty, the *Incense* being consumed and their *Prayers* ended.] and filled it with *fire* from the *Altar* [of γ *Sacrifice* or *Burnt-Offerings*;) and cast it [i. e. dispersed God's Judgment, and fiery Indignation, *Ezek.* 10. 2. *Luke* 12. 49.] upon the *Earth* [i. e. the *Roman Empire*; and there were^o *Voices*, and *hundryngs*, and *Lightnings* [*Chap.* 4. 5.] and an *Earthquake* [i. e. extraordinary Commotions in the *Empire*, and great Manifestations of Christ's Kingdom, *Chap.* 6. 12.]

⁷ For there was a continual *Fire* on the *Altar of Sacrifice*, but none on the *Altar of Incense*. See *Ainsworth* on *Exod.* 30.8 and on *Lev.* 6. 12, 13. This Service was performed in the *Temple*; but the *Fire* was taken off the *Altar of Burnt Sacrifice* in the *Outward Court*; to shew that God's Judgments (represented by *Fire*, which denotes in Scripture any destructive thing) came upon them, by Reason of the *Gentilism*, or *Antichristian Pollutions* of the *Outward Court*, or *Visible Church*.

⁸ The other *Seals* having been distinguished by some notable Events in the Empire; it is reasonable to think that this is so too; and there is none which agrees better to it than the Wonderful Victory (a) of *Theodosius* over *Engenius*, A. D. 395.

Because, (1.) It follows in order the Event foretold in the *sixth Seal*, this Victory giving the Deadly Blow to *Heathenism*, and perfecting what was begun by *Constantine*, and some of his Successors under that Seal.

(2.) Because the following *Trumpets* (denoting the fall of the Empire) began to produce their *Effects* not long after this Defeat: So that it exactly corresponds, as a *middle Event*, with the foregoing and following ones.

(3.) The Vengeance of God fell extraordinarily upon the *Pagans*; and their Defeat by a wonderful *Tempest* was *miraculous*; as *Claudian* the *Heathen Poet* confesses, and as the *Soldiers*, who were present at the Battel, told (b) *Augustine*: which is very naturally expressed by *Fire cast by an Angel from Heaven upon Earth*; *Fire* being a general (c) word in Scripture, for all manner of *Mischiefs* and *Destructions*.

(a) *Socrat. Hist.* 5. 25. *Sozom.* 7. 24. *Hamel's History*, Part 2. pag. 427

(b) *De Civitat. Dei* 5. 26.

(c) *Pocock* on *Joel* 1. 19.

(4.) This Victory was followed with the entire Destruction of *Heathenism*; in which appeared an extraordinary Manifestation of Christ's Kingdom; of which *Thunderings* and *Lightnings*, and an *Earthquake*, are usual Forerunners in this Prophecy.

(5.) This Victory was obtained at the *Prayers* of the *Christians*; *Theodosius* having solemnly prayed to God for it, in a *Publick Church*, when he set forward to the Army; and earnestly begging it at the Hands of God upon his Knees, at the Head of his Army, in the very *Day of Battel*; the whole Church in the mean while observing *solemn Fasts*, and putting up their *united Prayers to God* for his Success; which being their constant Custom, was without doubt, observed on this extraordinary occasion; as seems to be intimated by (a) *Sozomen*: All which is manifestly here typified by the Offering of the Prayers and Incense of all *Saints*, and its Ascent before God.

6 And the seven Angels, which had the seven⁹ Trumpets, prepared¹⁰ themselves [that men might repent during the time of that preparation,] to sound [an Alarm of Judgments, *Jerem. 4. 19. Ezek 33. 1-6.*]

Trumpets (b) were used amongst the *Jews* on several occasions; as,

(1.) In the several *Journeyings*, and *Removes* of their Camp in the *Wilderness*; whereby is not unfactly typified the several Motions of the Church in its *Wilderness-Condition*, upon the sounding of the Trumpets by the Angels in this Prophecy.

(2.) In calling the *Ordinary Assemblies*, and on *Feast Days*, and *New Moons*; and on their *Fast Days*, when they were

(a) *Lik. 7. 24. in fin.*

(b) See *Ainsworth* on *Numb. 10.* and *Pocock* on *Jos. 2. 1, 15.*

(according to the Observation of *Maimonides*) to sound Trumpets for *Fasting* and *Prayer*, because of the *Enemies of Israel*, which were coming against Israel; and because of the *Approaching Winds, Rain, and Earthquakes, Wars of Heathens with Heathens, and Pestilences, Locusts, and Caterpillars*; and because of other *Distresses*, mentioned out of him, by *Ainsworth*.

So that the *Trumpets* given to the *Angels*, and their preparation to sound, may be as an *Admonition* to the *Empire*, to *Repent*, in order to the diverting of *Judgments*.

Lastly, *Trumpets* were used in *sounding Alarms*, in time of *War*; whence they signify in the *Prophets* a *Denunciation of Judgments*, and a warning of the imminent *Approach* of them; as they do in this place.

They had *Trumpets* given them, *Versè 2.* and here they prepare to sound; by taking (as it were) their *Trumpets* into their *Hands*, and putting them to their *Mouths*; whereby a *Respite* and *Delay* is signified, from the actual Execution of the *Judgment*; or some lesser *Judgments*, preparatory to the great and fatal ones: according to the proceedings of the *Merciful, but Just God*; who, after *Judgments* threatened, gives time and space of *Repentance*; and punishes lightly, before he comes to utter *Excision*.

7. [And after some short space of *Quiet* and *Respite*, *Versè 1.*] The first *Angel* sounded, and there followed¹¹ *Hail* and *Fire* mingled with *Blood* [i. e. a wasting, and bloody Devastation,] and they were cast upon the¹² *Earth*, [i. e. the *Roman Empire*,] and the third¹³ part of¹⁴ *Trees* [i. e. the great ones, *Isa. 2. 13. Zach. 11. 2.*] was burnt up, and all green *Grass* [i. e. the common *People*.]

¹¹ This is a Description of a *Thunder-storm*; in which there is *Blood* instead of *Rain*, to make the *Type* more dreadful: And it is an Allusion taken from the *Plague of Hail* in *Ægypt*, *Exod. 9. 22--35.* whereby is signified a *Furious* and
Bloo-

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Bloody Irruption, laying all things waste before it; as *Fields* and *Trees* are wont to be, by a raging and blasting Tempest. The like Scheme of Speech is made use of by *Isaiab*, (*Chap. 28. 2.*) in describing the Invasion of the King of *Assyria*, which he likens to a *destroying Tempest of Hail*, and an overflowing Flood of *mighty Waters*; only *Blood* is here added instead of *Water*, to shew the *Greatness of the Slaughter*, which should attend it. And what fitter Metaphors could be used to set forth the terrible Inundations of the Barbarous Nations upon the *Roman Empire*; which happened in the Course of this *Trumpet*? For we are to understand, that the (a) *Goths* (which seems sometimes to be used as a General Name for these Barbarous People) were originally a People of *Scythia*; who coming from thence, and having seated themselves in *Scandza* or *Scanzia* (which comprehends *Sweedland*, *Norway*, and the vast Tracts of Land adjoining) at length, in process of time, about Three Hundred Years before *Christ*; upon the occasion of a Famine, Wars, their great increase, or the desire of a better Soil, the usual Causes of the Transmigration of Nations; left that Country: and after long Wanderings (from whence they were afterwards called *Vandals*, that is, *Wanderers*) through *Germany* and *Sarmatia*, as far as the *Palus Maotic*, one part of them settled there, and were called *Getae*; and the other, but the greater part of them, returned from thence, and took up their Habitation in *Dacia* and *Thrace*; from whence they seem to have made their first Incursions under (b) *Philip*, or *Decius*, about *A. D. 251*. After several Fights with them in the Times of *Constantine*, *Valens*, and *Valentinian*; immediately upon the Death of *Theodosius the Great*, they fell like a mighty Torrent into the *Roman Empire*: They first harrassed

(a) *Gratii Prolegom. ad Procop. Sherringham de Anglorum Origin. Laccenrius de Gothorum & Suev. Orig. Howel's History, Part 4. Cap. 1.*

(b) *Pagi in Baron:*

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the *Eastern* parts of it under *Alarich*, about *A. D. 395.* for about five Years together; and about *A. D. 405.* a vast number of them, under *Kadagaisus*, invaded *Italy*; who was followed by *Alarich*, who took *Rome* on the 24th of *August*, *A. D. 410.* a great multitude of them, mixt with other Barbarous People; having over-run *Gaul*, *Spain*, and *Africk*, at the instigation of *Stilicho*, about the same time that *Alarich* first invaded *Italy*, *A. D. 405.* From the Invasion begun by *Alarich*, *Italy* enjoyed but little Quiet, daily steps being made to its utter Ruine (some of which were as Preparations to the sounding of the *Trumpets*,) first by the *Goths*, then by the *Huns*, under *Attila*, and by the *Vandals* under *Genferick*; who from the Year 430. miserably wasted *Italy*, and the *Provinces* especially about *A. D. 455.* when *Genferick* took *Rome*, which is accounted a fatal (a) Year, and stiled by some, the Year of Vengeance: But upon the Death of *Heli*us, *Provinces* were daily lost to the *Barbarians*, and the *Roman Empire*, which declined from the Death of *Theodosius*, received a Mortal Wound; under which it lay languishing until it expired under *Augustulus*, about *A. D. 476.* So that we have here a famous Period of Time, from the Victory of *Theodosius*, upon which his Death ensued, *A. D. 395*, until 476: which seems to be called *One Hour*, or *One entire Space*, or *Line of Time* (for so *222* signifies, *Ch. 9. 15, Rev. 17. 12.* And therefore about half of that space seems hereto be signified by *about half an hour*; which will reach from 395, unto 437; which is about the half of this whole *Line of Time*; and falls upon that Time, when the Barbarous Nations (who had been before often successfully repulsed) began to make their most Furious Impressions upon the *Roman Provinces* on all sides, under the weak Government of a Woman, *Placidia*, the Empress, and her Son *Valenti-*

(a) *Howel's Hist. Part 2, Pag. 692, 693: Mr. Mede, Pag. 659.*

nian, who was a Child when he began to Reign; in-
 much that *Genferick* came then to be so powerful, as that he se-
 verely persecuted the Orthodox, from the very Year (b) 437.
 unto 476. when he died. And furthermore, it is very re-
 markable, that about 430, and odd, the *Apostasy*, which be-
 gan in *Image-Worship*, about 360. palpably increased, as Mr.
 (c) *Mede* has observed. So that the Year 437. is very re-
 markable on all Hands, as being about the middle Point, or
 about half of the whole Hour, or *Hira*, reaching from the
 entire *Defeat of Heathenism*, to the entire *Fall of the Western*
Empire; and because it may be justly accounted the *Exact*
Year from which the actual founding of the *Trumpets* are to
 be reckoned; which were but in preparation from 395. un-
 til that time: and also because it may be with great Reason
 thought to be the beginning of the Antichristian *Apostasy*;
 which from that time generally increased, until it gained a
Kingdom with the *Ten Kings* arising out of the *Ruines* of the
Roman Empire, A.D. 476. and that at *One Hour*, that is, *One en-*
tire Hour made up of *Two Halves*, the first reaching from
 395, to 437. the latter, at the End of which this *Kingdom*
 began, from thence to 476. See on Chap. 11, 2. 13. 5,
 17, 12.

" The *Fourth Kingdom*, which is the *Roman Empire*, is
 called, *Dan. 7. 23. The Kingdom upon the Earth*, to distin-
 guish it from *Christ's Kingdom*, the *Heavenly and Everlasting*
Kingdom and *Luke 2. 1. it is called, all the World, or Earth*,
 because most of the then Known World was subject to
 it.

† It is the Opinion of Mr. *Mede*, that by the *Fourth of the*
Earth, (*Chap. 6. 8.*) is meant almost all the *Roman Empire*;

(b) *Ricciol. Chronol.*

(c) *Pag. 589.*

which, upon due Compute (*says Dr. Moor*) was then *one third part of the Earth*; upon which account they take the *Third part* to be the *Symbolical and Cabbalistical Character* of the *Roman Empire*, according to the *Genius* of this *Mystical Book*, and the *Custom* of the *Ancient Eastern Nations*, who gave *Characters* from *Numbers and Proportions*. But to interpose a *Conjecture*, not altogether groundless; I am apt to imagine, that as the *Roman Empire* is called the *Fourth Chap. 6. 8.* whilst it had its *Imperial Seat* fixed at *Rome*, the *Head* then of the *Fourth Kingdom*: So that after *Constantine* removed the *Seat* of the *Western Empire* to *Constantinople*, it is called the *Third*; because its *Imperial Seat* was then in the *Greek or Eastern part* of the *Roman Empire*; which was the *Third Kingdom of the Earth*, in *Daniel*. From which time *Constantinople*, or *New Rome*, became the *Chief Seat* of the *Civil Empire*, *Old Rome* being abandoned to the *New Ecclesiastical Empire* of the *Pope*; the *Western Emperours* seldom coming at it, and by degrees leaving it to them: So that even the *Western Empire* may be *Charactered* by the *Third*, because that *Old Rome*, the *Chief Seat* of it, and of the *Transactions* of this *Vision*, had lost its *Civil Imperialism* over the *Fourth part* of the *Earth*, and was now forced to truckle to the *third part*, or *Constantinopolitan Roman Empire*; where the *Chief Majesty* of the *Empire* was seated; *Old Rome* being never able to gain its *Preeminence*; and the *Loss* of its *Civil Jurisdiction* being owing to this *Action* of *Constantine*; which will appear also the more probable, if we consider, that the *Rise and Fall* of *Empires* is dated in *Prophecy*, from the like *Fate* of the *Imperial Seats* of them. See *Chap. 9, 15.*

12, 4.

¹⁴ This is taken from *Exod. 9. 25.* where we read, that the *Thunder Storm of Hail* smote every *Herb of the Field*, and broke every *Tree of the Field*: By which is here signified all the *Members and People* of the *Roman Empire*, denoted by *Metaphors* taken from those things which suffer most by *Storms*: And

Trees

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Trees here, according to the Prophetical Scheme of Speech, signifie the Great Ones ; and Grass, by thelike Analogy, signifies the Common People.

8 And the second Angel sounded, and as it were a great ¹¹ Mountain [or City, Jerem. 51. 25.] burning with fire, was cast into the Sea ; and the third part of the Sea [i. e. the Roman Empire] became Blood ¹² [i. e. was ravaged with bloody Wars, Exod. 7. 17, 18.]

¹³ This Type is taken from Jerem. 51. 25. where it is used concerning Babylon ; by which all along in this Book, Rome is understood. A Mountain denotes a Kingdom, or a City, from its Strength, and Lofty Edifices and Towers ; as Annotators have observed on Isa. 23. 2. Jerem. 51. 25. Zechar. 4. 7. And the Sea signifies a Body Politick ; because Seas are in Scripture-Phrase, a gathering together of Waters, which in this Book are put to denote People, and Multitudes, as appears from Chap. 18. 15. And therefore by the Type in this Verse, the Confusions and Desolations (represented by the Psalmist, Psalm 46. 2. by Mountains carried into the midst of the Sea) which the State and City of Rome then lay under, may be fitly signified ; it being at this time, as a great Mountain burning in the Sea, but not actually burnt ; that is, in a consuming Condition, but not utterly destroyed.

For (1.) (a) Radagaisus was entirely defeated by Stilicho, and he himself, and almost his whole Army, was destroyed by Sword or Famine : Stilicho being made an Instrument by God of preserving the Empire ; when he designed nothing but his own Interest, and the usurping of it ; which appeared also in another Memorable Instance, when he (b) saved the Empire from total ruine, by succouring Saul, the General

(a) Lysim. O. of. August. Civis. 5. 23.

(b) Zosim. Oros. Hieron. Rubens Hist. Ravea. lib. 2.

of the Army, under him, at the very time that he was put to flight by *Alarick*.

(2.) When (a) *Alarick* took *Rome*, he sackt indeed and rifled it ; but burnt only some part of it, and that contrary to the wonted Custom of the *Goths*, as *Jornandes* hath particularly observed ; and left the large Church of *Peter* entire, for an *Asylum* for the *Christians*.

(3.) When *Athaulphus*, the *Goth*, not long after, had pillaged *Rome*, and was resolved entirely to root out the whole *Roman Power* ; he was opportunely diverted by *Placidia*, the *Emperor's Sister*, and perswaded to make a (b) *Peace*, and retire into *Spain* ; where he married her, A. D. 414.

(4.) *Attila* the *Hun*, and *Genferich* the *Vandal*, were both hindered from firing and destroying *Rome*, by the *Eloquence* and *Prudent Behaviour* of *Leo the Great* : And (c) *Totilas*, who had resolved to burn it, and raze it to the Ground, was diverted by an Embassy from *Belisarius* ; and when he afterwards retook it, he rebuilt what he had burnt and destroyed of it. So that this City, which had been so often taken and rifled, and was so often in a burning Condition ; was kept, as a burning Mountain in the midst of Waters, continually resisting the Fire, which would have consumed it ; and will be so preserved by God, until the time of its final Destruction ; in which, this City answers to its Type *Babylon* ; which after it was taken, and pillaged by *Cyrus*, remained nevertheless in some sort of Glory, until the Times of *Alexander* ; as *Rome*, after its first being sacked by *Alarick*, continually recovered it self again ; although not to the degrees of its former Magnificence. And as the City, so also the Empire, although miserably harassed, was yet preserved from utter de-

(a) *Orsf. lib. 7. Socrat. 7. 10. Sozom. 9. 6—9. Jornand. Cap. 30.*

(b) *Petav. Ration. Temp. lib. 6.*

(c) *Procop. pag. 359, 360, 398, 474. ex ed. Grotii.*

struction, during the Period of this Trumpet ; but as a *burning Mountain* cast into the *Sea*, amidst the contrary strug-
glings of the People, some seeking to destroy it ; others to
preserve it : the Barbarous Nations themselves contributing
thereunto ; as the *Goths* did, by helping it against the *Huns*,
Vandals and *Sueves*.

¹⁶ For these Barbarous (a) *Invaders* were very bloody ;
killing all they met, Young and Old, Women and Chil-
dren.

⁹ And the third part of the ¹⁷ *Creatures which were in the Sea, and had
Life* [i. e. the *Fishes* ; which represent the Subjects and Inhabi-
tants of the Roman Jurisdiction, *Exek. 29. 4.*] died ¹⁸ [as to
their ancient Possity, they being not now one entire Jurisdiction ;]
and the third part of the ¹⁹ *Ships* [that is, *Cities* ; or Goods and Mer-
chandise ;] were destroyed.

²⁰ The Type of a *Mountain* being thrown into the *Sea*,
is here further alluded unto ; And hereby is signified, that
the great *Mountain*, or *City of Rome*, being in hazard of be-
ing destroyed and consumed by its being taken and pillaged ;
the *Sea*, or *People of the Civil State*, into whose contrary stri-
vings and strugglings it was thrown, as into the *Waves of the
Sea*, must needs suffer extremely by it ; both in their *Persons*,
denoted by the *Living Creatures of the Sea* ; and in their
Goods and Estates, denoted by *Ships* ; as Metaphors most pro-
per to the *Sea*, from whence this Emblem is taken.

¹⁸ This came to pass when the *Provinces of the Roman Em-
pire* about *A. D. 455.* (the time when *Genferick* also took
Rome) were divided into several Kingdoms, by the *Northern
Nations*, which broke into it ; which is the *Death of a Civil
State*, when it ceases to be what it was before.

(a) *Procop. Gothic. pag. 6. 512. ex edit. Grotii.*

" *Cities* are to a *Countrey* as *Ships* to the *Sea*; the *Places* wherein *Men* Live and *Traffick*; and wherein they are fortified against *Enemies*, as by *Ships* against the *Violence* of the *Sea*, says *Dr. Hammond* on the place. But *Grotius's* Exposition seems to me more apposite; for, as *Sea* signifies *People*, so (says he) *Ships* must, by the same *Analogy*, signify their *Goods* or *Moveables*.

10 And the third Angel sounded, and there fell a great Star from Heaven, burning, as it were a Lamp^m [denoting the fall of the " Western Emperour, *Ic.* 14. 12.] and it fell upon the third part of the " Rivers [*i.e.* upon the Countries and Provinces, Magistrates, and Armies of the Roman Empire, represented by Rivers, *Ezek.* 32. 2—6.] and upon the Fountainsⁿ of Waters [*i.e.* the Capital Cities.]

" This is a plain Description of that sort of *Comets*, or *falling Stars*, which for the Figure of them are called (a) *Lampadius*.

" The most remarkable Division (b) of the *Roman Empire* into the *Eastern* and *Western* (whose bounds you may see in *Procopius* (c) *Vandalick History*,) begun, (upon a Decree of *Theodosius*) Jan. 17. A.D. 395. when *Arcadius* reigned in the *East*, having his *Seat* at *Constantinople*; and *Honarius* in the *West*: After which time the *Empire* never came entirely into the Hands of one *Monarch*. Now this *Western Empire* ceased under *Augustulus*, A.D. 476. when *Odoacer* became *King* of *Italy*, and translated the *Seat* of the *Empire* from *Rome* to *Ravenna*; after it had enjoyed the *Imperial Dignity*, for 521. Years.

" A Type taken from One of the *Plagues* of *Egypt*, *Exod.* 2. 17---22.

(a) *Plin. Nat. Hist.* 2. 25, 35. *Hevelii Comograph.* pag. 442. where the Figures of them may be seen.

(b) *Ricciol. Chronol. Reform.*

(c) *Pag.* 1, 2.

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¹¹ As *Seas* and *Waters* signifie the *People*, so do *Fountains* *Capital Cities* ; from whence the *People* are derived into *Colonies* and *Provinces*.

¹¹ And the Name of the *Star* is called ²⁴ *Wormwood* [denoting the bitter Afflictions which he, and the Empire felt under him, *Ruth* 1. 20. *Jerem.* 9. 15.] and the third part of the *Waters* [i. e. the *People* of the *Roman Empire*.] became *Wormwood* [i. e. were grievously afflicted, and their *Lives* became bitter unto them :] and many men died of the *Waters* [i. e. by mutual Slaughters, and by the grievous Afflictions the Empire then suffered, *Lament* 3. 15. *Acts* 8. 23, *Heb.* 12. 15.]

²² After the Death of *Aëtius* and *Valentinian*, A. D. 455. the *Western Empire* suffered extremely under weak and short-lived Princes ; and by the Incursions of the *Huns*, *Goths*, and other Barbarous Nations, into *Italy*, and the *Roman Provinces* ; especially of *Odoacer* with his *Herulians* (a *People* of *Scythia*, who had seated themselves in *Pannonia*) who extinguished the *Roman Empire* ; which brought infinite Miseries, and a most heavy, and bitter Servitude upon the whole *People* ; (a) *Augustulus* (so called, because he came very young to the Empire) being also banished, and imprisoned. Whole *Fall from Imperial Dignity* is aptly represented by the *Fall of a Star from Heaven*, according to the like Allusion, *Isaiah* 14. 12— —

¹² And the fourth Angel sounded, and the third part [Verse 7.] of the *Sun* [i. e. the *Roman Kingly Dignity*,] was smitten [or, killed ²⁵ and destroyed] and the third part of the *Moon*, and the third part of the *Stars* [i. e. the other inferiour Powers,] so is the third part of them *darkened*, and the day shone not for a third part of it, and the night likewise [i. e. the whole ²⁶ *Roman dignity*, and authority, was totally Eclipsed, see *Chap.* 6. 12, 13, 14.]

(a) *Procop. Gothic. Hist.* pag. 139. *Jornand. de reb. Getic. cap.* 46.

“ For so to *smite* signifies in very many places of Scripture ; it being rendred sometimes by *Killing* ; as *Exod.* 2. 12.

“ *Odoacer*, the *Herulian*, reigned Sixteen Years as King of *Italy* ; when he was conquered by *Theodorick* the *Goth*, who took that Title *A.D.* 493. and reigned Thirty Three Years with great Prudence and Moderation, towards the *Romans*, preserving the Authority of the *Senate*, and *Consuls*, and their other *Dignities* and *Customs* ; which his Successors, the *Gothish* Kings of *Italy* for some time observed ; whose Reign continued for about *Seventy Six Years*. But *Justinian* the Emperour having made War upon *Italy*, for regaining it from the *Goths* ; after it had suffered miserably by a dreadful *Famine*, and a *Bloody War* under *Totilas* ; it was at last joyned to the *Eastern Empire* : the *Kingly Power* being extinguished, and *Narses* made Governour of it for *Justinian* ; about *A.D.* 553. who being removed from his Government after *sixteen Years* Administration of it ; *Longinus* was advanced to it, under the Title of *Exarch* of *Ravenna*, *A.D.* 569. When the *Consuls* entirely ceased, and the Authority of the *Senate* was abolished ; and *Rome*, the *Mistress of the World*, became a *Dutchy*, and was subject to *Ravenna* : at which time also the Kingdom of the *Lombards* (who came Originally from *Scanzia* into *Pannonia*) began in *Italy*, which lasted until *A.D.* 756. after which, *Charles the Great*, who beat the *Lombards* out of *Italy*, was created Emperour of the *Romans*, by *Pope Leo*, *Dec.* 25. *A.D.* 800. all which time *Rome* was under the Government of the *Papacy* ; as we shall see hereafter.

13 And I beheld, and heard an Angel flying [to denote speed] thorow the midst of Heaven [i. e. in the meridian height of it that he might be seen, and heard of all :] saying with a loud voice [audibly, and terribly,] *Wo, Wo, Wo, to the Inhabitants of the Earth*, by reason of the voices of the *Trumpets* of the three Angels, which are yet to sound.

Here the extreme Misery, which the *Empire* was to suffer by the *Saracens* and *Turks*, Chap. 9. 12. and the *Apstasy*, Chap. 11. 14. is foretold. Under the *Angels* in this *Chapter*, are included (according to an Observation frequently made) all those Faithful Servants of *Christ*, who witnessed to his *Truths*, and against the Rising *Antichristianism* in the *Church*, during the *Time* and *Course* of the *Trumpets*; and of the *preparation* to the *sounding* of them. Such were, amongst many others;

(1.) *Gregory Nyssen*, who was a married Man; and wrote an excellent (a) *Epistle* against *Pilgrimages* to the *Holy Land*.

(2.) *Gregory (b) Nazianzen*; who was so mightily offended with the Quarrels and Contentions of Bishops and Councils, that he refused to come to a Synod at *Constantinople*, saying, That Experience had sufficiently taught him how little good was to be expected from *Synods*; and then resigned his *Bishoprick*, which he said, he knew not, whether to *Stile* a *Tyrannical*, or an *Archiepiscopal Dignity*; and testified against the *excessive State, Power, and Honours of the Clergy*, freely (c) confessing, That the *Mischiefs of the Church* in his *Time* proceeded from thence.

(3.) *Ambrose*, who was a stout Defender of *Discipline*, (d) exercising it even upon the Great Emperour *Theodosius*; who with an extraordinary Meekness and Penitence submitted unto it.

(4.) (e) *Jerome, Theodoret, Andreas Cesariensis, Arethas*, and others, who plainly testify, That *Rome* was to be the

(a) Dr. Cave's *Lives of the Fathers*, Vol. 2. in the *Append.* pag. 45.

(b) Dr. Cave, Vol. 2. pag. 322, 326.

(c) Tom. 1. pag. 61, 62. *Orat.* 1. adv. Julian.

(d) Cave's *Lives*, pag. 409, 410.

(e) Dr. Cressner's *Demonstrat. of the Apocal.* in *Append.* pag. 13.

Seat of Antichrist ; as does also (a) *Augustine*, and *Chrysostom* (a) ; who were excellent Witnesses to many great Truths in this *Succession* ; the former (b) complaining exceedingly of the encrease of *Ceremonies* in his Time, and confessing, that a more than *Jewish Servitude* was brought in by them ; which Expression gives light to the Reason, why the prevailing party of this *Succession*, is called the *Synagogue of Satan*, *Ch. 2. 9.* Although it must be confessed, that these, and the other Great Men of this Period of the Church, contributed much to the encrease of its Corruptions ; which the best of Men may do, when God permits such Deviations from the Simplicity of the Gospel to prevail ; and doth not withhold Men from being carried away with them by his more than ordinary Restraints.

(5.) *Salonian, Gildas*, and the other Authors, who wrote concerning the Invasions of the *Barbarous Nations*, and lived in those Times, do loudly testify against the Vices and Corruptions of them ; as also *Gregory the Great*, who was a most Eminent Witness of the Approach of *Antichrist* in his Time ; as will be shewn in the beginning of the *Annotations* on the next Chapter ; as were also all those Excellent Persons, who testified, during the *fifth* and *sixth Trumpet*, against the *Worship of Images*, and other Corruptions ; for which God brought these *Woer* upon the Church. See the Protestants who have gathered Catalogues of Witnesses, and the laborious Collections of *Monsieur Allix*, in his *Accounts of the Albigenes and Waldenses*.

(a) *Cressener, ibid. pag. 30.*

(b) *Augustin. Epist. ad Januar. lib. 2. Ep. 55.*

CHAP. IX.

The Text.

AND the fifth Angel sounded, and I saw a Star [i. e. an Angel or Minister of the Church, Rev. 1. 20.] full [or fallen,] from Heaven unto the Earth [i. e. Apostatized from a Christian Church state, to a worldly Kingdom] and to him was given [by the Order, and Disposition of events, according to God's all-wise Disposals;] the Key of the bottomless Pit [i. e. a Satanical Kingdom, and an Antichristian Authority, Rev. 2. 24.]

Annotations on CHAP. IX.

Here the *Papacy* is described.

(1.) Because that which appeared, is said to be a *Star*; which is the Symbol of the Gospel Ministry, Chap. 1. 20.

(2.) It is said to be the *Star that was fallen from Heaven*; which cannot refer to *Mahomet*, who never had any Place in Heaven; i. e. any Place or Dignity in the Church; or any Dignity at all, from which he might be said to have fallen.

(3.) This *Star* is said to have fallen from Heaven to Earth, and then to have a *New Dignity* bestowed upon him; whereby it is evident, that the *fallen Star*, mentioned Chap 8. 10. cannot be here understood; because that *Star* fell upon the *Waters*, this upon the *Earth*; and that was a *Comet*, this a *Star*, which fell from one Power to another; whereas the other was in a burning and consuming Condition, bereft of all Power.

(4.) This

(4.) This *fallen Star* is said to have the *Keys of the bottomless Pit* given unto him; that is, a *Satanical Authority*, consisting of a *Synagogue*, a *Throne*, and *Depths of Satan*; which being proper to the *Apostasy*, especially the *Papacy*; ought here also to be understood concerning it: For as (according to the Observation of Dr. (a) *Lightfoot*.) the *Keys of Heaven* were given to *Peter*, when a *Door of Salvation* was to be opened to the *Gentiles*, by his *Preaching*, and *Erecting* the first *Christian Church*; so when the *Christian World* was about to fall, as it were, into its former *Gentilism*, the *Key of the bottomless Pit* was given to *Antichrist*.

(5.) This *Star* is said to be *already fallen*, at the time that the *Pit* was opened, and the *Locusts* (that is, the *Saracens*) came out of it. Now the *Rise of the Saracens* is placed, by all *Historians*, in A.D. 622. when the *Æra of the Hegira*, or *Flight of Mahomet* began; and the *Rise of Antichristianism* in the *Latin Church*, as to the *Point of Supremacy*, is generally placed by *Protestants*, *Sixteen Years* before it; when *Boniface the Third*, A.D. 606. took the *Title of Universal Bishop*, and *Head of all Churches*; which (b) *Gregory the Great* had condemned before in the *Bishop of Constantinople*; asserting, that he who usurped it, was the *Forerunner of Antichrist*, the *Prince of Pride*; and that he imitated *Lucifer*, in exalting his *Throne above the Stars of God*; that is, his *Brethren, the Bishops*, who are the *Stars of Heaven*; and in ascending above the *height of the Clouds*. Which words are, as it were, a *Comment upon the Place*; and a *Prophecy* (as one ingeniously speaks) of their *High Priest*, who spake not this of himself, but as being *High Priest that Year*; foretelling the *Fall of that Eminent Star from Heaven*, to a *State of Worldly Domini-*

(a) *Apud Poli Synopf. in locum.*

(b) *Gregor. Epist. lib. 4. 38.*

on, according to the manner of the Kingdoms of the Earth. So that in a few years after the Rise of the *Papal Antichrist* in the *West*; there arose in the *East* a new sort of an *Antichristian Dominion*, to be a Scourge to it, and in opposition unto it's *Idolatrous Practices*; the Chief of which called themselves *Chalifs*, or *Vicars of Mahomet*, (for so the word signifies) as the *Popes* have called themselves the *Chalifs*, or *Vicars of Christ*.

2 And he opened the bottomless Pit [i. e. Exercised this Authority, and entred upon the Administration of his Kingdom;] and there arose a smook out of the Pit, as the smook of a great Furnace [i. e. many gross and Antichristian Errors;] and the Sun, and the Air were darkned by reason of the Smoak of the Pit, [i. e. The Gospel, the Light of the World, was obscured by these errors.]

* As a great Smoak hinders the Sight, so do Errors the Understanding. He keeps to the Allegory; for Smoak takes from us the sight of the Stars; fifth Grötnus on the Place. And the * Locusts are wont to come in so great Numbers, that the Air hath been darkned, and the Sun, as it were, Eclipsed by them, Joel. 2. 10.

3 And there came out of the Smoak [contrary to the expectation of him that opened it;] Locusts upon the Earth [i. e. the grievous Plague of Mahometism, with the Numerous and Destroying Armies of the Saracens Exod. 10. 3—15. Joel Chapters 1. 2.] and unto them was given power, as the Scorpions of the * Earth have power [as to the manner of the Mischief they were to do, Verse 5. 10.]

* Locusts do encrease most in very dry Seasons, and come in bliting burning Easterly Winds; which are usually accompanied with a smoky Vapour: whence probably is that

Expression, *Hosea* 13. 3. according to the LXX.—and like a *Smoak*, or *Vapour from Locusts*. Although *Bochartus* is of Opinion, that here is an Allusion to the Custom amongst the Ancient *Arabs* or *Saracens*, of hunting *Locusts* by (a) *smoak*.

* Great Armies of Enemies are resembled to (b) *Locusts* in Scripture ;

(1.) By Reason of their Number, *Judg.* 6, 5. 7, 12. *Psalms* 105. 34. *Joel* 1. 6. The Multitudes of *Locusts*, which infest the *Eastern*, and sometimes the *European* parts, being almost (c) incredible. And it is not altogether improper to remark here, that vast Numbers of *Locusts* have been frequently seen to appear, before the Approach of great Armies; which is frequently noted by *Abul-Pharajai*, and by *Du Fresno* in his Notes at the end of (d) *Cinnamon*.

(2.) Because of the great, and unavoidable Mischief they do in the *Fields*, in *Houses*, and to *Men* themselves, whom they set upon, and are thought sometimes to have killed (e) them. *Book of Wisdom* 16. 9.

(3.) From the exact Military (f) Discipline and Order they observe in flying; and the strength which is in their Ranks and Divisions when they fly, or go, *Joel* 2. 7, 8.

(4.) From their climbing of Walls, and getting into Houses and Windows; like Men of War, in time of Siege, and Sacking of Towns, *Joel* 2. 7, 9. *Exod.* 10. 6. and from their not (g) being subject to hurt, from Weapons, which they avoid by their Swiftness, and by the Subtilty and Tenuity of their Bodies, *Joel* 2. 8.

(a) *Bochart. Hieroz. Part 2. pag. 472, 484, 495.*

(b) See Dr. Pocock on *Joel*.

(c) *Bochart. Hieroz. pag. 443, 445. Ludolph. Æthiopie. Histor. pag. 173, 174.*

(d) *Pag. 530.*

(e) *Bochart. Hieroz. pag. 462, 477, 478. Ludolph. pag. 174.*

(f) *Bochart. pag. 477.*

(g) *Bochart. pag. 478.*

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* *Terrestrial Scorpions* are (as *Naturalists* observe) of all the most (a) hurtful.

(i)(i) The *Saracens* seem to be understood by *Locusts*, because,

(1.) They came from the *East*, as the *Locusts* did, *Exod.* 10. 13. Whence they were called (b) *Saracens*, which signifies the Inhabitants of the *Eastern* parts of the World.

(2.) Because of their vast Numbers, and their wandering State and Condition, they being of the Race of the Ancient (c) *Scenite*, who lived in Tents, roaming from place to place; with which agrees the Description of the *Locusts*, given by the Prophet *Nabum* 3. 15, 16. as the place is interpreted by (d) *Bochartus*.

(3.) Because the *Arabians*, or *Children of the East*, are expressly likened to *Locusts* or *Grasshoppers*, *Judges* 6. 3...5.

(4.) By Reason of the *suddenness of their Invasions*, and the *Prodigious Swiftmess of their Conquests*, and the great havoc and Ravage made by them; all which Circumstances are Notorious in the *Plague of Locusts*, who fall in prodigious Numbers in one Night, and sometimes almost in a moment, destroying all before them.

And (Lastly,) because these *Locusts* are said to come out of the *thick smook of the bottomless Pit*; i. e. out of gross Errors, and filthy Practices; which is the plain Original of *Mahometism*; which began in a very corrupt and dark Age, when the *Christians* were divided into many Sects and Schisms, and vented very gross Errors; such were those of the *Arrians*, *Jacobites*, *Melchites*, *Eutychians*, *Monothelites* and *Nestorians*; from whom proceeded many of the Opinions of

(a) *Boch. Hieroz.* pag. 934.

(b) *Pocock, Not. ad Specim. Histor. Arab.* sub init.

(c) *Ammian. Marcel.* 14. 4.

(d) *Pag.* 458.

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Mahomet ; who was (a) assisted in the Contrivance of his Religion by *Sergius*, a banished *Nestorian*, by an *Arrian-Monk*, and other *Hereticks* ; with whom the Church was then infested, as it was also by Contests about the *Supremacy* ; and with gross *Antichristian Errors* ; which are the Chief Things intended in this *Prophecy* : Of all which (b) *Hottinger* has treated fully. But that we may the better understand the true Meaning of this Vision ; I shall endeavour to give a brief Account of the Rise of *Mahometism*, and of the progress of the *Saracenick Empire*, from *Authentick Historians*, chiefly from *Elmacinus*, and *Abul-Pharajai*, Two *Arabick Writers* ; which will be of great use in the following *Annotations*.

The *Saracens* are properly those *Arabs* which lived about *Meccha* and *Medina*, and the places adjoyning ; who, under their Prophet *Mahomet*, began to be Famous, about A.D. 622 : when he fled from *Meccha*, the place of his Nativity, for fear of the Tribe of the *Coraisytes*, or *Koreisheites*, the Inhabitants of *Meccha* ; who threatened him for endeavouring to usurp over them, and for introducing a New Doctrine amongst them : for although many of them had been converted to the *Christian Religion*, in and before the Reign of (c) *Valens* ; yet the *Arabs* were by this time mostly (d) *Idolaters*, worshipping the *Stars*, whose Motions and Influences they understood, which was all (d) the Skill and Knowledge they had in their State of Ignorance ; as the *Mussulmen* call the Times before their Conversion to *Mahometism*. They are mentioned by (e) *Pliny* (and by none before him, as far as I can find) under the Name of *Saracens* ; and are placed by him, and *Ptolemy*, in *Arabia Felix* ; and that rightly ; for

(a) *Sylburg. Saracena*, pag. 3, 5, 59.

(b) *Hist. Orient. lib. 2. 2.*

(c) *Socrat. 4. 36. Sozom. 6. 38.*

(d) *Abul-Pharajai*, pag. 101.

(e) *Hist. Nat. 6. 28.*

Meccha (a) is not a City of *Arabia Deserta*, as is commonly thought; but is situated over against the middle of the *Red Sea*, about a Days Journey from it, betwixt *Jaman* and *Higjaz*, in *Arabia Felix*; about seven and Thirty Days Journey from *Grand Caire*, and about Ten Days Journey or Two hundred and seventy Miles from *Medina*; the place of this false Prophet's Retreat; where he lived about Eight Years, and made the greatest part of his *Alcoran*. During this time, he had many Battels with his Neighbours, especially the *Koreishites*, the Chief Tribe of those Parts; and propagated his Doctrinc, and Dominion, in many parts of *Arabia*; but not much farther. After his Death (which was A. D. 631. as *Abul-Pharajai* affirms, or according to *Elmacinus*, A. D. 632.) his Successors made swift and prodigious Conquests; over-running *Persia*, *Syria*, *Ægypt*, and *Palestine* in a very few Years; inso much that about the (b) Year 729. in Four score, or an Hundred Years at furthest, they had subdued most of the Kingdoms and Provinces of the Known World; extending their Arms into *India*, beyond the Bounds of the *Roman Empire*. About 643. (c) they invaded *Africk*; and from thence fell into (d) *Spain*, about A. D. 711. which in Two Years space they wholly conquered. About A. D. (e) 716. (as *Abulpharajai* and *Elmacinus* both agree) they besieged *Constantinople* with a vast Army; and Ravaged and over-run *Languedoc*, *Provence*, and several parts of *France*, from A. D. (f) 721. to A. D. 738. when they were totally van-

(a) *Gabriel Sionita, de Morib. Syriacis. Orient. Thevenot's Travels. Dr. Hyde's Itinera Mundi. pag. 87.*

(b) *Roderici Ximenes, Archiepisc. Toleran. Histor. Arab. cap. 12. Mr. Mede on the place. Abul-Phar. Pag. 129. Camerarii Narrat. Turcic. ex Sanson. pag. 77.*

(c) *Abul-Pharajai, pag. 115, 116.*

(d) *Elmacinus, lib. 1. 12. pag. 85; Roderic. Tolet. cap. 9. Petav. ad An. 712.*

(e) *Theophan. Paulus Diacon. Sigon. de Regno Italia, pag. 60.*

(f) *Mezeray's History of France. Petav. Ration. Temp. Sigon. de Regno Ital. pag. 66.*

quished and beaten out of those parts by *Charles Martel*. About A.D. (a) 828. they took *Sicily*, and from thence infested *Italy*; pillaging *Rome* (b) the Year following; and A.D. 846. they came from *Africk* (as the *Locusts* (c) are wont to do) into *Italy*, and again fell upon (d) *Rome*, burning the Famous Churches of *Peter and Paul*, and carrying away many of their *Ornaments* with them into *Campania*; where they pillaged several *Monasteries*: but whilst they were returning with their *Spoils* into *Africk*, they were dispersed by a mighty *Tempest*, and the greatest part of them were cast away. They afterwards *barrased Italy* for several Years, until they were subdued, and beaten out of it, first, by *Otho*, about 980. who was called, *the Death of the Saracens*; and then by the Emperour *Henry the Second*, and the *Normans*, betwixt the Years (e) 1014, and 1022. not long after which time, viz. A.D. (f) 1055. there was an *End* put to their *Empire*, by *Tangrolipix*, or *Tugrol-Beg*: who fixed his *Seat* at *Bagdad*, the *Imperial City* of the *Saracens*, whereby that *Empire* devolved upon the *Turks*; he being installed *Sultan* there, A.D. 1057. by the *Saracenick Chalif*; Two Hundred Ninety Three years after its being built for their *Imperial Seat*, by *Al-Mansur*, A.D. 762. as both (g) *Abul-Pharajai* and *Elmacinus* agree.

4 And it was [said or] commanded * them [by God, who raised them up, and sealed the True Christians, whilst Antichristianity only was exposed to hurt;] that they should not hurt [by perverting them from their Religion;] the *Grass* [or *Herb*] of the *Earth*, neither any green thing, neither any *Tree* [i. e. no Christians who had any Spiritual Life in them, and shewed it by its Fruits and

(a) *Petav. Rationar.*

(b) *Anastas. vit. Gregor. qti.*

(c) *Plin. Nat. Hist. 11. 29.*

(d) *Anastas. in Leon. qto. Sigon. de Regno Ital. pag. 120.*

(e) *Petav. Rationar. pars 1. lib. 8.*

(f) *Elmacinus, pag. 336, 337. Abul-Phar. 226, 227.*

(g) *Abul. pag. 143. Elmac. pag. 122.*

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Effects, *Psalms* 1, 5. 52, 8. *Matth.* 3. 8, 10. *Rev.* 7, 1. 8, 7.] but only those men, which have * not the Seal of God in their Foreheads [i. e. the Apostasy; for a pure, Apostolical Church was to be preserved in secret, *Chap.* 7.]

* And to this End were they raised by Providence; which miraculously preserved them from being destroyed by the Romans, as Dr. (a) *Howel* hath judiciously observed.

* God was pleased to preserve a pure Church in secret, during the great Inundation of these Barbarous People; as appears from the Catalogues of Witnesses to the Truth, in this Age; although the whole Apostate Church, both of the Eastern and Western parts, severely felt the Scourge of this Plague; which fell mostly upon them (that their Fault might be known by the very providential timing of their punishment) during some Remarkable Instances, and Workings of the Apostasy. When the Saracens first appeared A.D. 622, the World was much given to Image-Worship; *Heraclius* (b) the Emperour, having newly then recovered the Cross from the Persians, and restored it to the Temple of the Sepulchre, from which it had been taken; and upon that instituted, or at least celebrated the Feast of the Exaltation of the Cross. When they invaded *Sardinia*, about 720. *Eutprandus*, King of the Lombards, bought the Relicks of St. *Austin* at a great price; of them; and went out to meet them in a Solemn Procession, and being struck with the Wonder of the Greatness of the Miracles which had been done by them, worshipped them (says (c) *Sigonius*) with Divine Honour. And it is very remarkable, that the great Quarrels betwixt *Leo* the Emperour, and the Popes, *Gregory* the Second, and the Third, about Images; were, upon the Saracens objecting Image-Worship, as Idolatry

(a) *History*, part 3. pag. 283.

(b) *Tyrus de Bello sacro*, lib. 23. 20.

(c) *Sigon. de Regno Ital.* pag. 61.

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to the *Emperour* ; and that the greatest and fiercest assaults of the *Saracens* upon the *Empire*, were during the *Time* that *Contest* was hottest ; to wit, from the year (a) 713. when the *Controversie* with the *Monothelites* ceased, and the only one which then exercised the *World*, was that about *Images* : about which time they conquered *Spain*, and besieged *Constantinople* ; and fell into *Italy* not long after the *Worship* of *Images* was established by a *Law*, in the *Second Council* of *Nice*, A. D. 787.

5 And to them it was given, that they should not ⁷ kill them [or utterly destroy even the Apostate Antichristian Roman Empire ;] but that they should be ⁸ Tormented five Months [of years ;] and their Torment was as the Torment of a Scorpion when he striketh a man [i. e. very ⁹ vexatious, and painful, *Prov.* 23. 32. *Ezek.* 2. 6.]

⁷ To kill a Body Politick, is, (as (b) *Grotius* has observed) to make it cease to be, either by utterly destroying the people of it, or by subjecting it to a New Authority, whereby it ceases to be what it was before : Neither of which were the *Saracens* able to do in the *Eastern* or *Western* *Roman Empire* ; for although they often besieged *Constantinople*, yet they could never take it ; and they tormented *Rome* and *Italy*, by frequent and sudden *Incurfions*, but had never possession of the former, nor any long quiet settlement in any part of the latter ; But (as (c) *Putean* remarks) Their *Incurfions* into *Italy*, were like a sudden *Tempestuous Wind*, which vanishes after it has done its *Mischief*. So that, as to the *Chief* and *Capital* parts of the *Roman Empire*, they never had power to kill them, or reduce them under their Authority, and could

(a) *Spanhem. Hiftor. Imagin.*

(b) *De Jur. Bell. & Pac. lib. 2. cap. 9.*

(c) *Hiftor. Infubr. pag. 115.*

not fix the *Seat of their Empire*, in any of its *Imperial Cities*; as the *Turks* afterwards did theirs at *Constantinople*; which is expressly called, *slaying or killing the Third part of Men*, *Verf.* 15. but seated themselves first at *Damascus* in *Syria*, afterwards at *Bagdad*.

⁸ Here is a manifest Allusion to the time that *Locusts* are wont to live; which (a) *Naturalists* observe to be *Five Months*; which we are to understand according to the *Prophetical* way of reckoning (of which there hath been mention already made on *Chap. 2. 10.*) of *Months of Years*.

Now if we consider the *whole length of the Duration* of the *Saracenick Empire*, we shall find it to be precisely 435. *Years*; reckoning from *A. D. 622.* the *Æra of Mahometism*, unto *A. D. 1057.* when the *Turkish Empire* succeeded; as (b) *Elmacinus*, and *Dr. Pocock*, in the *Margin of Abul-Pharajai*, has particularly noted. Which *Line of Time* consists of a *Ternary of Five Months of Years*; each of them amounting to an *Hundred and Forty Five Years*, reckoning (c) *Twenty Nine Years of Days to each Month*; of which, *Two Five Months* being allotted to their tormenting, and hurting of Men, the first in this *Vers*e, and the second in the tenth; the remaining *five months* must be understood to belong to their declining and decaying condition; when they could not torment others. And with this, there is a wonderful Agreement in *History*; which dates the *Decay and Division of this Empire*, from about 290, or 300 years after its *Rise*. For *Elmacinus* divides his *History* into *Three Books*, as we do the *Duration of their Empire* into a *Ternary of five months*; treating in the first *Book* of the *Original, and Encrease of their Empire*; which he extends from *A. D. 622.* to about *A. D. 746*: in

(a) *Bocharri Hicroz.* pag. 495.

(b) *Lib. 3. 7. pag. 336, 337.*

(c) See the *Notes on Chap. 11. 2.*

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the second Book, of the Declension of it; and in the third, of its Distraction and Dissipation; placing the fatal (a) Division of it about A. D. 936. not much above twice five months after its first appearance; when he confesses, that the Power of the *Calif* was diminished, and the Kingdom weakened; his Revenues taken away, and nothing but a Name left him; the *Turks* prevailing daily at Bagdad, from A. D. 863. and deposing the *Califs* very frequently.

And with this Account, agrees the Observation of (b) *Credenus*; who relating the Prediction of a Famous *Alexandrian Astronomer*, who foretold, that the prosperous Power, and flourishing Dominion of the *Saracens*, should be but for Three Hundred and Nine Years; judges him to have erred indeed, but not very much, in his Calculation. And therefore I cannot but upon this occasion recommend the Study of Scriptural, especially Prophetical Chronology, to all Learned Men; no ways doubting, but that they will find, that the greatest Difficulties may be cleared up by it.

* *Bochartus* (c) notes, That the Torment of *Scorpions* is very grievous, and of all other the most vexatious; whence troublesome Persons are likned unto them, *Ezek.* 2. 6. *Bechsf.* 25, 15. 26, 7. and observes, that they also, as well as the *Locusts*, hurt only for five months. Now that the Torment of the *Saracens*, was not only of the like duration, but of the like Nature, History sufficiently testifies, especially as to what concerns the Two Imperial Seats, *Rome*, and *Constantinople*; which, as the next Verse clearly sets forth, (with which History accords) were frequently tormented with fresh Alarms of their IncurSIONS and InvasIONS.

(a) *Elmacin.* pag. 255. *Abul-Phar.* pag. 175.

(b) *Hist.* pag. 409. edit. *Parisiens.* Leunclav: *Hist.* *Musulman.* pag. 67.

(c) *Hierox.* pag. 639, 640, 642.

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6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them [i. e. they shall be tormented with continual Invasions, so that they shall desire Conquest and Death, rather than such a mischievous and unsettled condition, Joel 2. 6. Jerem. 8. 3.]

7 And the Shapes of the Locusts were like unto ¹⁰ Horses prepared to batel [i. e. they were stout and swift, Joel 2. 4. Job 33. 23-25.] and on their Heads, were, as it were, ¹¹ Crowns of Gold [signifying their Victories and Success, and the many Kingdoms should submit unto them:] and their Faces were as the ¹² Faces of men [i. e. they had seemingly rational and plausible pretences, Rev. 4. 7 Dan. 7. 4.]

8 And they had Hair as the ¹³ Hair of Women [i. e. their Pretences were insinuating, enticing and deceitful, Cantick 4. 1. 6, 5.] and their Teeth was as the Teeth of Lions [i. e. cruel and devouring, not white and clean, Cantick. 4. 2. 6, 6. Joel 1. 6.]

¹⁰ (a) Bockartus observes, that Locusts represent Horses, not only in their Swiftness, (which is here chiefly pointed at, the Conquests of the Saracens being carried on with prodigious and almost incredible speed,) but also in the shape of their Heads; the Figure of which may be seen in (b) Ludolphus's Notes on his *Aethiopic History*.

¹¹ As their rapid success is described before, so have we here represented the great Number of Kingdoms which they overrun; for (as Mr. Mede has truly noted) no Nation ever had so large an Extent of Dominion, or ever subdued so many Kingdoms in so short a space.

¹² (c) Bockartus notes, That there are some hairy and rough Locusts; and Mr. Mede observes, that the ancient Arabians, or Saracens, were famous for (d) wearing long Hair,

(a) Hieroz. pag. 474.

(b) Pag. 177.

(c) Hieroz. pag. 456.

(d) Plin. 6. 28. Ammian. Marcel. pag. 654. Hieronym. in vit. Alachi.

and having their heads attired like women. But these Words (as appears from the Texts I have quoted) evidently refer to the *Perfidiousness* and *Subtlety* of the *Saracens*, for which they are notoriously infamous in all (a) *History*; and to the *specious pretences* by which they advanced their Religion, and the *sagacity* and *strength of Reason*, for which they are (b) *peculiarly noted* to have valued themselves; they becoming also such great *Proficients* in the *Peripatetick Philosophy*, and the *Art of disputing*; that *Charlemain* brought in *Aristotle's Philosophy* into the *West*, and set up the *Schools*, that the *Christians* might be the better furnished to oppose the *Jews* and *Mahometans*. For the Religion of *Mahomet* was with great cunning adapted to the *Looseness* and *Debauchery* of that Age; and being made up of a Medley of *Judaism*, and of the *Opinions* of the *Hereticks* of those Times, it was peculiarly fitted to prevail upon both of them. Furthermore, *Mahomet* is noted to have come of a *Noble* (c) *Tribe*, and to have got great Riches, although his Parents were very poor; and by *Conversation* with people of all *Persuasions*, to have gained an insight into the *several Religions* which were then *professed*; which being joyned (d) with a good *Natural Wit*, a *sweet Voice*, and a *courteous Disposition* to Men of all Conditions, especially to the *Christians*, whom he pretended mightily to favour, and forbid to be forced from their Religion (as appears from other Testimonies, as well as from his *Last Will and Testament*, which some *Learned men* do now judge to be *Genuine*;) were very plausible ways of *gaining upon men*.

(a) *Ammian. Marcel. pag. 13. Excerpta & Legal. pag. 149. ed. Paris. Theoph. Simcar. Hist. 3. 17.*

(b) *Sylburgii Saracenic. pag. 69. —καίτοιτε ἀνομήτων ἐνδεχέσθαι αὐτὸς εἶναι καὶ λογισθῆναι.*

(c) *Hottingeri Hist. Orient. pag. 205, 206.*

(d) *Elnacinus, pag. 11, 13. Hottinger; pag. 356—351. Sylburg. Saracenic. pag. 36.*

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But above all, the great Zeal which he shewed against (a) *Idolaters*, and *Idolatry*, together with the (b) *seeming holiness of his Life*, his *solitary Retiredness into a Cave*, for a considerable time, and the strange Feats he did by the power of *Sorcery*, were the most plausible, and most prevailing *Insinuations* he made use of; and which were permitted to prevail, by the just Judgment of God, as a *punishment* upon the *Christians* for their great *Superstition and Idolatry*; and that the *Belief of the Unity of the Godhead*, and of his *Abhorrence of Images*; might be kept up in the parts of the *Christian World*, where the *Apostasy* had so mightily increased.

9 And they had *Breast-plates*, as it were *Breast-plates of Iron* [i. e. they were well armed, *Joel* 2. 8.] and the sound of their ¹³ *Wings*, was as the sound of *Chariots of many Horses running to Battel* [denoting their *Swiftnefs, Noise, and Terror*, *Joel* 2. 5. *Job*, 39. 20.].

(c) *Bochartus* also notes, that the *Locusts* make a terrible Noise with their *Wings*; and that (as was before observed) they are not easily wounded.

10 And they had *Tails like unto Scorpions*, and there were ¹⁴ *Stings in their Tails* [i. e. they pretended to *Prophecy*, and infected, and deceived Men by it, *IIa* 9. 15.] and their power was to hurt men five months [of years, i. e. 145. years.]

¹¹ The *Sting and Poyson of Scorpions* is in their *Tails*; as (d) *Bochartus* has observed; and hereby is signified, the *poyson of their false Religion*, grounded upon pretence to *prophecy*,

(a) *Elmacinus*, pag. 3.

(b) See his *Life*, at the End of the *Alcoran* in English. And Dr. *Moor's Mystery of Godliness*, B. 3. 9, 10.

(c) *Hierox*, pag. 475, 478.

(d) *Hierox*, pag. 636, 637.

and converse with the Angel *Gabriel*; the Prophet that teacheth Lies being expressly likened to the Tail, *Isa.* 9. 15.

11 And they had a King ¹⁶ over them [*Eph.* 2. 2.] which is the Angel of the bottomless ¹⁶ Pit [*i. e.* a Satanical Instrument acted by an Evil Spirit, who came out of it with the Smoak, and Locusts, Verse 2, 3.] whose Name in the Hebrew ¹⁷ Tongue is *Abaddon*, but in the Greek Tongue hath his Name *Apollyon* [*i. e.* the Destroyer; viz. *Mahomet*, whose Religion and Empire is seated in the Chief City of the Jews, *Jerusalem*; and of the Greeks, *Constantinople*: the Destroyer of the Lives and Religion of both.]

¹⁸ Hereby is intimated, that these were *Mystical Locusts*, not *Natural* ones, which have no King over them, *Prov.* 30. 27.

¹⁹ *Mahomet's Hellish Doctrine* is hereby described; who also was suspected of *Sorcery*, and therefore strives to clear himself of it in his *Alcoran*; and seems to have been possessed by an Evil Spirit; of which his extraordinary *Epileptick Fits* are thought to be no mean Argument. See Mr. * *Mede*, and Dr. *Hammond* on *Matth.* 17. 15.

²⁰ This is in allusion to the Inscription upon our Saviour's Cross, *Matth.* 27. 37. This is *Jesus the King of the Jews*: which was written (*Luke.* 23. 38.) in Letters of Greek, and Latine, and Hebrew: to shew, that *Christ*, our Saviour's Kingdom, was to be dispersed and established through the whole World: in correspondence whereunto, *Mahomet's* Superscription is, *The Destroyer*, as *Christ's* was, *Jesus, The Saviour*; and his Name is written in the Hebrew, and Greek; but not the Latine Tongue: to shew, that he should prevail over *Jerusalem*, the Chief City of the Jews, and over *Constantinople*, the Chief City of the Greek Empire; but not over *Rome*, the Chief City of the Latin, or Western Roman Empire.

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12 *One Woe* [or the first of the Three Woes, viz. the Saracenic, denounced Chap 8. 13.] *is past* [in Vision,] *and behold there come Two Woes more hereafter.*

13 *And the sixth Angel sounded* [an Alarm to a new Woe,] *and I heard a¹³ Voice from the Four Horns of the Golden Altar* [of Incense,] *which is before God,* [Chap 8. 3, 4.]

¹³ The Voice which commands the letting loose of the four Angels, which were to execute the second 'Woe', comes from the Altar of Incense; which had Four Horns (as we read, Exod. 27, 2. 30, 2. Ezek. 43. 15.) denoting (a) the Sufficiency and Excellency of Christ's Intercession, and his power and Authority, (of which Horns are an Emblem) over his Church, in the Four Quarters of the World. So that hereby is signified the Voice, or Prayers of the Saints of God, or the pure Church, gathered from the Four Corners of the Earth, who now prayed in secret, in a sealed, or retired Condition, (as we have shewn on the Eighth Chapter, Verse 3. 4.) that God would punish the Idolatry (Verse 20, 21.) which now Reigned upon the whole Earth, and was newly established at the Council of Nice. And the Voice proceeded from the Four Horns of the Golden Altar, to shew, that they were pure from Idolatry, and that Holiness to the Lord was graven upon the Horns of their Altar; as the sin of Idolatry was upon the Horns of the Jewish Altars, Jerem. 17. 1.

14 *Saying to the sixth Angel, which had the Trumpet, loose* [from their Restraint,] *the¹⁴ Four* [Evil] *Angels* [i. e. the Turkish Potentacy,] *which are bound¹⁴ in the great River* "Euphrates" [i. e. hindered by Divine Restraint, and the Providential course of things, from making any considerable Progress in the parts of the Roman Empire beyond that River.]

(a) See the Commentators on the place; and Spencer de Hæbræw. legib. pag. 562—569.

⁹ The *Bad*, as well as *Good Spirits*, which God makes use of, are called in Scripture, *Angels*; which in this *Book* are put to denote the *Men*, and *Instruments* used by and under them in their executing the *Commands* of God. And because there is great Reason to believe, (as I shall shew hereafter) that the *Turkish Potentacy* is meant in this place, which immediately followed the *Saracenical*; I shall therefore endeavour to give you a brief Account of its *Original and Progress*:

The *Turks* (called *Ἵπταί* by (a) *Herodotus*, and *Turce* by *Mela*, and *Pliny*) are by all Accounts a *Northern People*; called therefore, *The King of the North*, *Dan. 11. 40.* as the *Saracens* are, *The King of the South*; because they lie *Southward* of *Palestine*. They were Originally *Natives of Tartary*, which is called *Turchestân*, by the *Eastern Writers*; and is a *Country* of a vast Extent, reaching from the *River Volga* to the extreme *East*; consisting of *Two* sorts of *Tartars*, the *Eastern*, or *Mogul Tartars*, lying above *China*, beyond the *Mountain Imus*, or *Emodus*; and the *Western Tartars* on this side *Imus*; whose *Language* is different from the former: and from these latter came the *Turks*, as appears from their *Language*, the *Ground* of which is *Tartar*; and those *Tartars* also, which inhabit the *lesser Tartary*; upon the *Black* or *Euxin Sea*, called, the *Crim Tartars*, or *Tartaria Precopensis*; from a great *Dike*, near which its *Chief City* stands; *Crim* signifying a great *Bank* with a *Ditch*, in the *Tartar Language*; as *Precop* does in the *Polish*: who were originally of the same *Race* with the *Turks*, although they are now a *mixed people*; because their *Prince* is by *Compact*, to succeed the *Grand Signior*, upon defect of *Heir Male*; which the *Turks* would not have consented to, if they had not been of the same *Line*.

(a) *Lib. 4. pag. 232. Mela 1. ubi. Plin. 6, 7.*

Now the *Turks* made their *Excursions* from all parts at first; some of them from beyond (a) *Tanais*, (where those *Turks* seem to have lived, who sent an Embassy to *Justin Junior*, and were employed by *Heraclius* against the *Persians*, when he sailed through the *Euxin Sea*) into *Georgia*, and by degrees into *Armenia*: but the greatest and most Famous Body of them, came from *Mawaralnâhra*, or the Regions beyond the *River Oxus*; and from that part of it above the *Caspian Sea*, which is particularly denominated from them, *Turcbestân*; the Chief Seat whereof is *Samarchand*; from whence they were called into *Persia*, and not from *Armenia*, as *Abul-Pharajai*, and *Elmacinus* both testify; who make frequent mention of them, and their *Kings*, long before their settling in *Persia*. They at first fell into *Chorasân*, (a Countrey lying betwixt *Persia* and *India*) and ravaged some parts of (b) *Persia*, about A. D. 625. and afterwards (c) assisted the *Persians* against the *Saracens*, about A. D. 643. About (d) A. D. 800. they made great *IncurSIONS* through the *Porta Caspia*; which is a narrow Passage near *Derbent*, (which signifies in the *Persian Language* a *streight betwixt Mountains*) called by the *Turks*, *Demir Capi*, or the *Iron Gate*, near the *Caspian Sea*, betwixt *Armenia* and *Persia*; and is part of that vast *Ridge of Hills* (at least 1500 Miles long) which runneth from West to East, from *Armenia* to *India*; where the Branches of it run several ways, one great one of them separating the *hithermost Tartary* from that above *China*, or the *Mogul Tartary*; and is called *Imaus*: these *Hills* receiving different Names, in the different Counteies through which they run; sometimes being called Mount

(b) Nicephor. Bryenn. pag. 21. Du Cange in Not. ad Calcem Cinnami, pag. 299. Excerpt. e Legat. pag. 106. ed. Paris. Leunclav. Hist. Mussulm. pag. 22, 23. Elmacin. pag. 332. Abul-Phar. pag. 222. Abul-Pheda per Gravium. Knoll's History of the Turks.

(b) Petavi. Rationar. Tempor. 9, 7.

(c) Abul-Phar. pag. 115, 116.

(d) Sabellit. Ennead. 9, lib. 2.

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Taurus, sometimes *Mount Caucasus*, and near *Tartary*, *Imaus*. Through this *Natural Barrier* of Nations, there is a *Narrow Passage*; which the *Turks* passed, and possessed themselves of the *Northern* part of *Armenia*, called, perhaps, from them, *Turcomania*: From whence, and about the same time, some of them went, and settled in *Caramania*, in *Asia Minor*, anciently called *Cilicia*: whilst others of them, who were *Stipendiaries* to the *Saracenick Chaliphs*, prevailed mightily at *Bagdad*, betwixt the Year 863. and 900. insomuch, that although they had been often slain in great Numbers, and were driven out of *Eborasana*, they yet Rallied their Forces, under *Tugrol*, or *Jogrol-Beg*, (a) (called *Tangrolipix*, and by several other Names by the *Greeks*;) who came from the Countries beyond the River *Gihon*; or *Jihon*, (which is the same with *Oxus*) as (b) *Abul Pharajzi* distinctly affirms; and passed that River, and not *Araxes*, which divides *Armenia* from *Media*; except those Two Rivers are confounded by the *Greeks*, as *Du Cange* thinks. This great Captain, together with the rest of his Brethren, of the Family of the (c) *Seljukide*, who began to be Famous about A. D. 1038. being called into the Assistance of the *Persians*; at last conquered them; taking *Ispahan* about A. D. 1050. and having embraced *Mahometism*, the Religion of that Countrey; they proceeded so far, as to conquer *Bagdad*, A. D. 1055. and to put an end to the Empire of the *Saracens* in those parts.

Betwixt the years (d) 1070, and 1080. they made great progress in *Asia Minor*; some of the Family of the *Seljuke*.

(a) *Du Cange ad calcem Cinnami*, pag. 300.

(b) Pag. 222. *Du Cange. ibid.*

(c) *Elimacin. lib. 3. 7. pag. 331. Abul-Phar. 226, 227. Lennclau. Histor. Musul. pag. 69. — Niceph. Bryen. pag. 21. & Du Cange ubi supra.*

(d) *Du Cange ad Calcem Cinnam. pag. 316. Histor. Byzant. illustrat. pag. 354—358.*

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de, who came thither from *Perſia*, fixing their *Imperial Seat* at *Iconium*; who are from thence called the *Sultans* of *Iconium*, and are diſtinguiſhed from the other *Turkiſh Sultans*, who Reigned in *Aſia the Great*; whoſe chief Seats were in *Perſia*, (where *Tangrolipix* * died, A. D. 1063.) and at *Bagdad*. But the (a) *Chriſtians* in the *Holy War*, about A. D. 1097. having broken their power in thoſe parts; and what through the *Diviſions* which aroſe amongſt the *Sons* of *Cuthmuſes* (b) (the *Couſin German* of *Tangrolipix*, and the firſt who made conſiderable Inroads into *Aſia Minor*) about A. D. 1108; We hear little conſiderable of the Actions of theſe *Sultans*, until their *Credit and Power* came to be advanced by *Sultan Aladdin Caicobad*, who was made *Sultan* A. D. 1219. and died about A. D. 1236. In the mean time, the *Eastern Turkiſh Empire* mightily encreaſed, eſpecially under the Arms of *Saladin* (c) (*Salah Ddin*) who took *Egypt* from the *Saracenick Chalifs*, about A. D. 1169. where the *Turkiſh*, and *Circasſian Mamlucs* (i. e. *Slaves*, or *Servants*) afterwards bore ſway for about 275 years, as *Dr. Peacock* informs us in his *Supplement to Abul-Pharajai*. But on a ſudden, A. D. (d) 1202. there aroſe a *New Empire* in the *World*; the *Mogul-Tartars* (or *Tatars*, called ſo from a (e) *River* in that *Country*, of that Name) falling in upon the *Eastern Empire* of the *Turks*, and making *Incuſſions* as far as *Aſia Minor* (which the *Arabians* call *Rumæa*;) and at laſt taking *Bagdad*, A. D. 1258. whereby the *Dynaſty* of the *Arabian Muſſulmen*, was transferred unto the *Kings* of the *Mogul-Tartars*, according to *Abul pharajai*; which *Empire* nevertheless laſted not long

* *Elmac.* pag. 342.

(a) *Tyrtus de Bello ſacro*, lib. 5. & 6. *Abul-phar.* pag. 242.

(b) *Abul-phar.* pag. 245, 290, 312.

(c) *Abul-phar.* pag. 264--276. *Fuller's Holy War*, lib. 2. Chap. 35—& 4: 15.

(d) *Abul-phar.* p. 280--368.

(e) *Bizar. de reb. Perſic.*

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in those parts; for it was broken by *mutual Discords*, about A. D. 1335. where Dr. (a) Pocock places the end of that *Dynasty*; nothing considerable being performed by them, until the Time of *Tamerlan* (*Timur Lenc*) who died A. D. 1404. Since which time they have contained themselves within their own *Eastern* bounds; and have not carried their Arms into the *Western* parts. This great and terrible *Invasion* gave occasion to the Rise of the (b) *Ottoman Turks*; who being beaten out of *Asia*, by the *Mogul-Tartars*; and hearing of the Fame of the *Sultans* of *Iconium*; began their March from the Province of *Mahan*, in the *Dominions* of the *Persians*, towards *Asia Minor*, A. D. 1214. under the Conduct of *Solyman-Shahum*; to one of whose Sons, (he himself being drowned at the passing of *Euphrates*) *Aladin*, *Sultan* of *Iconium* assigned a Portion of Land, near the *Mountains* of *Armenia*: From which small beginnings they raised themselves by their *Valour*, and the *Favour* of *Aladin*, to such a height, that A. D. 1299. (c) *Othman* (commonly called *Ottoman*) *Solyman's* Grandchild, took the Name of *Sultan*, and so enlarged their *Dominions*, that his Son (he himself dying A. D. 1325.) took *Brusia* (formerly *Prusa*, a City of *Bithynia*.) either that Year, or very soon after, and made it the First Seat (as *Hadrianople* was afterwards, and *Constantinople* is now) of the mighty *Ottoman Empire*; which (d) succeeded the *Aladinian* *Sultany*, after it had been established in *Asia Minor*, about *Ninety Years*. Since which time their *History* is so well known, that I shall not further insist upon it; having brought it down to the *Times* here mentioned; viz. their most Famous passing the River *Euphrates*; and

(a) Supplem. ad Abul-phar. pag. 1-5.

(b) Annal. Turcici. Pandect. Turcic. & Hist. Musulman. per Leunclav. Pocock Supplem. ad Abul-phar. pag. 41-53.

(c) Dr. Pocock Supplem. pag. 42.

(d) Leunclav. Hist. pag. 78, 85, 93.

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that at a time (as (a) Camerarius has very well noted) when Ecclesiastical Authority had advanced it self above the Civil, and Divisions and Superstition had much encreased amongst Christians. Now the Cause why this great Empire should be Characterized by Four Angels, bound in the River Euphrates, and afterwards loosed; is a thing worthy our disquisition; and it may, perhaps, be for these Reasons:

(1.) Because that the Kingdom of the Turks was divided into Four Praefectures, or Principalities, whilst they were bound in the River Euphrates; that is, had made no Incurfions into those Western parts; which are bounded by that Famous River. For so we are expressly told in the Relation (b) of an Embassy, from the Scythian Turks to Justin Junior, about A.D. 570. where the Turkish Embassadors being asked by the Emperor concerning the State of their Kingdom; tell him, that the Chief Power was indeed solely in their King Disabulus; but that their Kingdom was divided into Four (ἡγεμονίας) or Principalities.

(2.) At their most memorable passing the River Euphrates, they were under the Command of Four (c) Captains, viz. Solymán (d) Sháhán, and his Three Sons; and upon the death of Solymán, who was drowned in the passing of that River (a circumstance not altogether to be disregarded,) they were again under Four Commanders; viz. Otrogules, and his Three Sons; of whom Ottoman was one; who, upon their being loosed, (by having power from God to pass the River Euphrates,) laid the Foundations of that mighty Empire. All which are no obscure Circumstances, but most notable, and most famous

(a) Narrat. Turcic. pag. 41.

(b) Excerpt. e Legat. inter Histor. Byzant. pag. 106. 108.

(c) Pocock. Supplem. pag. 41, 42.

(d) Leunclau. Hist. pag. 86.

passages of their History; the Number of Four Illustrious Families being so remarkable amongst them, that (a) Leunclavius hath a particular Chapter about.

(3.) They are not only remarkable for (b) Four Chief successive Families; viz. the Seljukian, Aladinian, Oguzian, and Ottoman: but if Mr. Mede's Observation prove true, they were actually divided into Four Tetrarchies, or Sultanies, whilst they were bound in Euphrates.

And (lastly;) Because the Spirit of God, in delivering Prophecies, which are on purpose dark and enigmatical, may allude to many passages and circumstances in one, and the same Type, and Figurative Expression; some less known and obvious than others, to excite men's Industry: why may not the Turkish Potentacy be signified by Four, because of the Universality of its Conquests, described Dan. 11. 40-45. (Four, as Dr. Mor observes, standing for a Note of Universality in the Cabalistick Mysteries) especially in the Grecian Monarchy, which it was more immediately designed to kill, or destroy? For as the Horns of the Altar, from which the Voice comes (Vers. 13.) are Four, to signify the Universal Extent of Christ's Church; so are there here Four Angels loosed; to shew, that this Voice was to fall Universally upon the Grecian Church and Monarchy, described in Daniel (Chap. 8. 2.) by Four Notable Horns, towards the Four Winds of Heaven. For the Turkish Empire (as that judicious Historian, Mr. (c) Knollys, has observed) hath brought fatal mutations, not upon Christendom only, but the whole World: having under its Command the chief and most fruitful parts of Europe, Africa and Asia; and having fixed it self almost altogether, even in the self same Kingdoms, Countries, and Regions, as belonged to the Greek

(a) Pandell. Turcic. pag. 411. Paris. edit. ad calcem Chalcondyl

(b) Leunclav. Hist. 85, 87. pag.

(c) Turkish H. story, in the Preface, and pag. 981.

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Empire. For although the *Third of the Earth*, and of *Men*, be the Symbol of the *Grecian Empire*; yet in respect of its *Universality*, it may also be represented by the Number *Four*.

²⁰ To *bind*, is to *hinder and restrain*; as appears from *Rev.* 20. 2. and that by *secret Impulses and Instinācs*, as the Word is taken, *Acts* 20. 22.

And from hence we may learn, That the *Bounds of Empires*, and their *progreſs*, are from *God*; as are also the *Providential Seasons*, in which he lets loose *Barbarous Nations* to chastise *Christians*.

— A great *River*, upon which the *Old Babylon*, the Type of the *Antichristian City*, stood; it was the *fatal Boundary* of the *Roman Empire*; and was so oftentimes to the *Turks*; they making but small *Advances* beyond it, except in *Asia Minor*, (out of which they were also beaten, first by the *Christians*, and then by the *Tartars*) until that famous *loosng them* by *God*, to punish the *Antichristian Babylon*, about *A.D. 1300*. after which time their *Success* was swift and prodigious.

13 And the *Four Angels were loſed* [i. e. permitted to pass that *River*,] which were prepared [by *God*; from the first *Erection* of their *Empire*] for an ¹² *Hour*, and a ²³ *Day* [i. e. a *Year*,] and a *Month* [of *Days*, which are *Years*;] and a *Year* [of *Prophetical Days*, for *Years*;] for to *ſlay* the ²⁴ *third part of Men* [i. e. to deſtroy utterly the *Conſtantinopolitan*, or *Greek Roman Empire*.]

The Word *ſag*, translated *Hour*; ſignifies, *Dan.* 4. 33. 5. 5. *Time*, or *Season*; in which ſenſe it is often uſed by *John* in his *Gospel*, and in this *Book*; particularly *John* 2. 4. 4. 52. 5. 25. 7. 30. and *Rev.* 11. 13. 17. 12. And thus alſo it is to be underſtood in this place; becauſe it is familiarly uſed in this ſenſe, by the *Writer* of this *Book*; and no where by him in the other, for an *Hour*; which is but of little uſe to aſcertaining a *Line of Time*; which is not wont to deſcend to ſuch minute portions of it. And there-
fore

fore it is here to be understood (that it may bear a proportion to its Use in other places) concerning *A certain portion of Time*, not here particularly limited and determined, beyond those particularly specified; *q. d. that they were prepared for a certain Time or Season, and also for a Day, a Month, and a Year, over and above that Time.* And the Remark concerning the Acceptation of the Word *Hour* for *Time*; receives great Light from the Observation of (a) *Scaliger*; who notes; that *Hours* were a Devise of the *Greeks*; and so consequently were not in use amongst the *Jews*, during the Times of the *Old Testament*; from whence the *Words* and *Phrases* of this *Book* are taken.

" This *Prophetical Time* (for which see *Chap. 11. num. 12.*) makes up 396 years; which is the exact space of Time from the beginning of the *Turkish Empire*, A. D. 1057. (as we have before shewn,) to the taking of *Constantinople* by the *Turks*, A. D. 1453. the very year assigned by the latest (a) and most accurate Chronologers, for the taking of that City, after much doubt concerning it: Which is an Observation that ought to be taken notice of, to Excite Learned Men to the Study of Scripture-Chronology.

" We have before shewn, on *Chap. 8. 7.* that this is the Mystical Symbol of the *Greek, or Constantinopolitan Roman Empire*; which was killed or destroyed, at the taking of *Constantinople*, the Chief Seat of it; when (as Chronologers note) the *Eastern Empire* of the Christians ceased, and came into the hands of the *Turks*; which was only tormented by the *Saracens*, who could never kill it, by taking its Imperial City; when an Empire, in the account of Prophecy, is at an End. See before on *Verse 5.*

(a) *De Emendat. Temp. lib. 2. pag. 131.*

(b) *Ricciol. Chronol. Reform. Tom. 1. pag. 59, 60, 146, 211. Pocock Supplem. ad Ahal-phat. pag. 47. Crævi Turco-Grec. pag. 75. 107. Lennæus. Hist. Musulm. pag. 579. 583.*

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16 And the number of the Army²⁵ of the Horsemen, were two hundred thousand thousand [i. e. a vast number, Psalm 68. 17. Dan. 7. 10.] and I heard²⁶ the number of them [as if they had been repeated out of a Muster-Roll.]

²⁵ Thus the Army of Gog and Magog is described by Ezek. 38. 4, 15. And here is another Character of the *Turks*, whose chief Strength and Numbers consisted at first in their Cavalry; as that also of the *Tartars*, from whom they originally came, and of the *Persians* did; with whom they are confounded, and are called by their Name in *History*, after they had conquered them. And from some such reason, perhaps, as this, is the *Horses Tail*, still carried before their Chief Officers, as an Ensign of Honour and Authority, in Memory, that their Strength consisted chiefly in Horse; of which they were wont to bring vast Numbers into the Field; as they also did at the taking of (a) Constantinople.

²⁶ When a thing is most certain, and very remarkable; some such vehement Expression is wont to be used in this Prophecy.

17 And thus [or after this following manner, in which I shall describe them,] I saw the Horses in the Vision, and them that sat on them, having²⁷ breast-plates of fire, and of jacinth, and brimstone; and the Heads of their Horses, were as the Heads of Lions [i. e. fierce and terrible, and making a roaring noise;] and out of their mouths issued²⁸ fire, and smoke, and brimstone.

²⁷ That is, Breastplates of Armour, excellently polished, like flaming fire; which will cast the Colours of *Jacinth* and *Brimstone*, when the Sun shines on them: For the *Turks*, and their Horses, were, perhaps, at first, in polished Armour of

(a) Laonic. Chalcandyl, pag. 202. ed. Paris.

ron, which is of a *Violet Colour* ; according to the Custom of the (a) *Persians*; from whose Countrey they came, when they passed *Euphrates*, and amongst whom they had lived for a long time.

²⁸ This is a plain Description of *the discharging of Guns by Men on Horseback* ; when the *Smoak*, and *Fire of the Gunpowder* seems to issue out of their *Horses Mouths* ; and the *Smell of Brimstone* (of which mixed with *Nitre* and *Charcoal*, it is made) is so very prevalent.

18 By these three ²⁹ was the third part of men killed [*i. e.* the *Constantinopolitan Empire* was destroyed,] by the fire, and by the *Smoak*, and by the *Brimstone*, which issued out at their mouths [when the *Riders* discharged their *Guns*.]

²⁹ Here is also another evident Character ; for the *Holy Ghost* represents the *Turkish Army*, by those *Warlike Instruments*, which were invented about the time of their being let loose upon the Empire ; *Guns* being found out *A. D.* (b) 1354. or 1380. at furthest ; and brought to perfection, about 1415 ; by the use of which, the (c) *Turks* enlarged their Conquests ; and (as all *Historians* (d) relate) took *Constantinople* ; the prodigious *Great Cannon* and *Guns* which they used at that *Siege*, being very Remarkable, and very Fatal.

19 For their power is in their mouth [Verse 18. *i. e.* in their Arms,] and in their Tails [*i. e.* in false pretences to Prophecy,

(a) *Histor. August. in Alex. Sever.* pag. 1019. ed. Lugd. Bat. *Helind. Ethiop.* lib. 8.

(b) *Ricciol. Chronol. reform. Chronic.* pag. 179.

(c) *Leunclav. Hist.* pag. 296. 485.

(d) *Laonic. Chalcondyl.* pag. 123, 124, 202, 204, 205. *Crusii Turco-Græc.* pag. 9—

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Verse 10,] for their *Tails were like unto Serpents* [i. e. they were crafty and Venemous,] and had heads [with mouths speaking great things; promoting and spreading their false Doctrines;] and with them [i. e. their ⁹ headed Tails] they do hurt [to the Souls of Men.]

⁹ They had *Two Heads* like the Serpent *Amphibæna*: by which the spreading *Venome* of their *poysonous Religion* is described; together with their manner of propagating it; viz. by *Fire issuing out of their mouths*; that is, by *Force of Arms*; and by their *Tail*, or *crafty pretences*; for they are noted to have at first entred Europe (a) *humanely*, although they proceeded after to *oppression*: And (lastly,) for their high and *Vain-glorious Words* and *Titles*; and the *fair pretences* they made use of against *Idolatry*, which was then too visible and predominant in the Church.

26 And the rest of ⁹ the men [i. e. [the remaining part of the Empire; viz. the Western;] which were not killed [i. e. utterly destroyed] by these [foregoing] *Plagues* [inflicted by the *Saracens* and *Turks*;] yet repented not [notwithstanding these Judgments, which were designed by God for that End;] of the *Work* of their *Hands* [i. e. their *Idolatry*, 2 Kings 22. 17. Jerem. 25. 6, 7.] that they should not worship ²⁶ *Devils* [i. e. *Dæmons*, Lev. 17. 7.] and *Idols of Gold, and Silver, and Brass, and Stone, and of Wood*, which neither can see, nor hear, nor walk [i. e. *Images*, Psalm 115. 4. 135, 15.]

²⁶ The *Third of men* (i. e. the *Eastern Empire*) being killed; the rest of men, must signifie, the remaining part; that is, the *Western Empire*, which was usurped by the *Papal Antichrist*; whilst the *Mahometan Antichrist* Tyrannized in the *Eastern*.

(a) Lord Nepeir on the Revel.

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²⁰ By *Demons* are meant *Spirits of a middle Nature betwixt God, and Men*; that is, *Angels*, and *Souls departed*. See Mr. *Made* on the place; and his *Apostasy of the Latter Times*.

21 Neither repented they of their Murthers [i. e. Persecutions,] nor of their ²² Sorceries [i. e. Wicked Arts, and False Devices to deceive Souls, *Nabum* 3. 4. *Isa* 47. 9, 12.] nor of their Fornication [or Unclean and Idolatrous Doctrines and Practices;] nor of their Thefts [i. e. cheating of Men by sanctified pretences.]

²³ Such as *Exorcisms Relicks, Anointings*, and her lying Signs and Wonders; together with all her bewitching and intoxicating Doctrines and Practices.

C H A P. X.

1 **A**ND I saw¹ another mighty [or, powerful, Psalm 103. 20.] Angel [i. e. ² Christ,] come³ down from Heaven [i. e. appear upon some extraordinary matter;] clothed with a⁴ cloud [of Power and Glory, Chap. I 7.] and a⁵ Rainbow was upon his Head [to shew his mindfulness of his Covenant, notwithstanding the Deluge of Antichristianism and Mahometism;] and his face was as it were the Sun [i. e. the manifestations of himself were glorious, Chap. I. 15.] and his Feet [i. e. his actions, and comings to Judgment;] as Pillars of Fire [i. e. terrible, Chap. I. 15, Dan. 10: 6.]

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¹ And therefore a distinct one from the Seven Angels with Trumpets.

² Christ, the Angel of the Covenant here appears; for to him might, or *isxds* is Attributed Chap. 5. 10. and this very Angel, altho in a distinct appearance, Chap. 11. 3. declares that He will give Power unto His two Witnesses; which Words can agree to none but Christ; as well as the following description, taken from Dan. Chap. 10 and 12. which are to be understood of Him.

³ A Phrase frequent in Scripture, Signifying God's more than Ordinary notice of the Actions of Men; and that he was about to say, or do some Extraordinary Thing. Gen. 11, 5. 18, 20, 21. Exod. 3. 7, 8. Psal. 144. 5. Isa. 64. 1. Maimonid Doctor Dubit. 1. 10.

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* A *White Bright Cloud*, answerable to the *White Linnen*, Dan. 10, 5. 12, 6.

* From hence it is Evident that this *Angel* was *Christ*, the *Angel of the Covenant* Malac. 3. 1. Who appears thus *Clothed* to the *Comfort of His Servants*, and to shew them that he was *mindfull of His Promise*, and that *His Kingdom* (of which the *Rainbow*, a sign of *mercy*, is the *Symbol*,) should *Come*; notwithstanding he had *Permitted a Deluge of Antichristianism* to overflow the *Church*; and *Mahometism* to prevail after so *Extraordinary a Manner*. See *Notes on Chap.*
4 3.

* And he had in his Hand a *little Book* opened [shewing that the *Effects* and *Events* contained in it, were now ready to be *Revealed* and *fulfilled*]; and he set his right Foot upon the *Sea*, and his left Foot upon the *Earth* [as *Lord of both*, and to take *Possession* of them *Psal*, 2, 8. 72, 8. Dan. 12. 7.]

* It was called a *Book* before, *Chap.* 5. but is now called a *Little Book*; to shew that many of its *Visions* were already fulfilled; whereupon it's bulk was contracted into a lesser space. And it was before *Sealed*; but now is *Opened*; to shew that what was contained in it was at the present, to have some *Notable Appearance and Effect*.

To Place ones Feet upon a Thing, signifies *Dominion* (a); or to have in *Subjection* as it were under ones Feet; whereupon God bids *Abraham* Gen. 13. 17. to walk through the *Land*, and thereby take *Possession* of it. Now *Christ's Kingdom* being according to *Prophecy*, to be *Universal*; he here fixes his Feet upon the *Whole Terraqueous Globe*, shewing by *Actions* as well as by *Speech*, in the third Verse (according

(a) Deut. 11. 24. Psalm 60. 8.

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to the Custom of the *Eastern* People, who in matters of Moment joyn both) that his Kingdom was not only from *Sea to Sea*, as the Type of it, *David's* was, *Psal.* 72. 8; but that *all the World, the Sea and all that is in it* (upon which account he stands upon, or over the *Waters* *Dan.* 12. 6, 7.) were his Possession, as well as the uttermost Parts of the *Earth* *Psal.* 5. 8. So that by this *Action* is signified that *Christ* was Lord of all, of *Sea and Land*; and of all the *Creatures* in them, which he here again (as it were) takes Possession of; His Kingdom having been interrupted chiefly by *Antichristianism*, and by the spreading of *Mahometism*, which yet was a judgment upon the other. But methinks it is worth considering, (every *Action* and *Word* being *Weighty* in *Prophecy*) why *Christ* is more peculiarly represented as upon the *Waters* of the *River Tigris*, *Dan.* 12. 6, 7; Whilst only two *Angels* stood on each side of its banks; and that he here sets his *right Foot* (the stronger and the more honorable of the two) upon the *Sea*, but his *left* upon the *Land*; which *Grotius* himself thinks to have some signification; who supposes the *right Foot* to signify the *Greater Part of the People*, who are often Represented by *Waters, Seas, Rivers*, in this Book. We are therefore to understand that by the *Sea* in Scripture, is meant the *Western Parts of the World*; because the *Mediterranean Sea*, was the *Western* (a) Border of the *Land of Canaan*: Whereupon our Versions Translate, what is to the *Sea*, or *Sea-ward* in the *Original*; to the *West*, and *Westward*, *Gen.* 12. 8. 28. 14. *Exod.* 10. 19. *Ezek.* 48. 1, 2. and in many other Places. And the Scripture not only calls all the Places to which the *Jews* were to pass by *Sea*, *Islands*, (as I have already noted) and particularly our *European* Parts, at least

(a) *Numb.* 34. 6.

those in the *Archipelago*, the *Islands of the Gentiles*, Gen. 10. 5. but also divides the whole *World* into *East* and *West*, or according to the *Phrase* of their *Language* into *Land* and *Sea*, meaning by *Land* all the *Continent* which lay *Eastward* of them; and by *Sea* whatsoever lay to the *West*, *Continent*, as well as *Sea*: Which way of *Speech* is to this day *Observed* by the *Chinese*; who upon that account, call all the *World*, except *Tartary*, *Si Yam*, or the *Western Sea*; from whence *Siam* a *Countrey* in the *Indies*, takes it's Name, as being *Situated* towards the *Sea*, *Westerly* of *China*. And therefore by this *allusion* of our *Saviour*. (seeing that in all other *Places* of *Scripture* the *Earth* is mentioned before the *Sea*) may be *intimated* that the *Gospel* which was now almost *extinguished* in the *Eastern* parts, by *Mahometism*; Should appear *First* in its *Purity* and *Strength* in the *Sea*, or the *Western* Parts of the *World*; signified by the mention of the *Sea* in the *First* Place and by *Christ's* putting his *right Foot* upon it, the *Strongest* and the *Honourablest* of the two: Which came to pass at the *Reformation*, foretold in this *Vision*, as shall be shewn hereafter.

And that there should be in the *latter Days* (which *Doctor Pocock* (a) extends from *Christ's First*, to his *Second Coming*) some *Wonderfull* and *Amazing* motion of the *People of God* from the *West*, is evident from *Hosea* 11. 10. Where the *Prophet* foretells that the *Lord* shall *roar like a Lion*, (an Expression which very *Remarkably* Answers to the *Roaring* and *Thundring* in this *Vision*) and that thereupon, or then the *Children* shall *tremble* from the *West*, or from the (b) *Sea*, as the *Word* in the *Hebrew* Signifies, that is, from the *Western* Parts, and from *Remote* and *Distant* *Countries*, and even

(a) On *Hosea* 3. 5. Pag. 618.

(b) Dr. Pocock on the Place,

the uttermost parts of the Earth, which is encompassed with the Sea. Which *strange motion, or conversion*, is to come to pass near *Christ's Second Coming* (which Dr. Pocock asserts to be a *Received Opinion*, as to the *Jews*) in his *Kingdom*; which was to have appeared when *Christ* set his *Right Foot upon the Sea*; if the *Thunders*, the Effect of the *Lord's Roaring*, had not been sealed; that is, if a stop had not been put to the *Efficacy* of them: for *Christ's Kingdom*, when it comes in its *full force*, will prevail, to the *placing of the Jews in their Houses*, Verse 11. and to the bringing in the *fulness*, and *perfection* of the *Gentiles*.

3 And cried with a loud Voice [*i. e.* proclaimed his Right,] as when a Lion⁹ roareth [*i. e.* terribly, and with Majesty, *Isa.* 31. 4. *Amos* 3. 8. *Joel* 3. 16. *Prov.* 20. 2.] and when he had cried, seven *Thunders*⁹ uttered their Voices [declaring the appearance of his Kingdom.]

8. *Christ*, called, the *Lion of the Tribe of Judah*, *Rev.* 5. 5. is here understood; whose *Roaring* denotes (as Dr. Pocock has shewn upon *Hos.* 11. 10.) the *Efficacious power of the preaching of the Gospel*; resembled to the Voice of a *Lion*, because of its calling *Christians* together to partake of it, and its *Promises*; as the *Lion* does those of its own kind, to partake of the *prey*; and because it is accompanied with a *Terror* and an *Awe*, and extends it self to the uttermost parts of the *Earth*, with great power; as the *Voice of a Lion* is terrible, and loud. And hereby also (as appears from the *Texts* I have quoted) is signified, the *Anger of God*, when he appears for the *Vindication of his Kingdom*, against the *Enemies* of it.

⁹ *Thunders* (as I have before shewn on *Chap.* 6, 1. 8, 5.) signify the *Power*, and *Efficacy*, and *signal Appearances* of *Christ's Kingdom*, which, *Seven*, the Number of *Perfection*, peculiarly denotes; and which *Hannah* prophesied

Z

would

would be exalted by the Lord's Thundering out of Heaven,
1 Sam. 2. 10.

4. *And when the seven Thunders had uttered their Voices. I was about to write [that which they had uttered;] and I heard a Voice from Heaven saying unto me, "Seal up those things which the Seven Thunders uttered, and write them not [i. e. conceal them, as things which are to come to pass hereafter, and hinder them from coming immediately into Effect, Dan. 8, 26. 12, 4, 9.]*

" Here Sealing and Writing are plainly opposed; Writing signifying the bringing of the Vision into Effect; and Sealing, the delaying of the Accomplishment of it; as I have shewn on Chap. 5. 1. So that here is a plain stop put to the Kingdom of Christ; inasmuch, that his Rearing did not prevail to make the Children come trembling from the West.

5. *And the Angel which I saw stand upon the Sea, and upon the Earth; lifted up his hand to Heaven [the Throne of God, in the posture and manner of Swearing, Gen. 14, 22. Dan. 12. 7.]*

6. *And swore by him that liveth for ever and ever, who created Heaven, and the things that therein are; and the Sea, and the things which are therein [i. e. by the Eternal, Omnipotent God, who created all things; and therefore can alter them, and their Times and Seasons;] that there should be [such] time "no longer [as that which the Prophet Daniel foretold, Chap. 7, 25- 12, 7.]*

" Time in general, here called χρόνος; is divided by Daniel into several distinct καιροί; that is, appointed Times, or Seasons; which he calls Time, Times, and the Dividing of Time; or a part, that is, an half of Time; which Distribution is also used in this Book, Chap. 12. 14. By Time is meant in Daniel, the most signal, and perfect part of the appointed Times and seasons, viz. a Year; as appears from Dan. 4. 16. and 11. 13. where Times plainly signify Years.

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By *Times* absolutely put, must be meant *Two Times*, or *Two Years*, because it is the *Dual Number*; i. e. the next *Plural Number* to *Time*, or *One Year*; and then by consequence, by *The Division*, or *cutting off*, or *Half of Time*, must be meant *Half a Year*; as, I think, all Interpreters agree. Now *The Prophetical Day*, being put for a *Year*, in Scripture, the *Prophetical Year*, must by consequence be put for a *Year of Prophetical Days*; that is a *year of years*; consisting of as many years as a *Year* doth of *Days*; viz. of *Three hundred and Sixty Years*, in round and equal Numbers, according to the degrees of a *Circle*; and then (*a*) *Times* must be *Two Years of Years*; i. e. *Seven hundred and Twenty Years*; and the *half Time* must be *half a year of years*; that is *One hundred and Eighty Years*; all which amounts to *Twelve hundred and Sixty Years*. Rev. 11, 3. 12, 6.

Now *Christ's Oath* here having a clear reference to *Daniel 12. 7.* by *no more Time*, must be meant, no more *such Time*, or of the *same Nature* with the *Times* there given to *Antichrist*; which were to cease, and *no more time to be*; except when *Christ's Kingdom* appeared (which is the import of the following Verse) when there should be *Time* indeed, but of a quite different Nature; dated, and reckoned from the glorious *Reign of Christ*; and not from the *Abominations and Servitude of Antichrist*; and ending in that, which is not so properly *Time*, as the completion and perfection of it, *Eternity*: For *Antichrist* having *changed Times*, (*Dan. 7. 25.*) his *Time* may very well be said to be *no more*, when it is chan-

(1) 360, a Time.

720, Times.

180, half a Time.

ged into those of another Nature. See the *Annotations* on *Chap. 11, 2. 20, 4.*

7 * But in the days of the Voice [or sounding] of the seventh Angel, when he shall begin to sound [Chap. 11. 15. and "when] the Mystery, [or wonderful Prophetic Secret, Dan. 12. 6.] of God [concerning the coming of the Kingdom of Christ, Dan. 12. 5 — 13. Rom. 11. 25, 26.] should be [or is] finished, [there shall be Time indeed; but of a quite different Nature from the former:] as he hath declared [or Evangelized, the good Tidings of his Son's Kingdom, in the beginning, progress, and perfection of it;] to his Servants the Prophets [Acts 3. 21—26.]

* Dr. (a) Moor reads ἄλλ' ἢ, and renders it, *except*, or *saving*; making it to be the same with ἢ μὴ; which is a *Criticism*, neither necessary, nor grounded upon the *Credit of Manuscripts*.

" The Word is rightly thus translated; and so it signifies, *Luke 7. 2. John 4. 47. Acts 23. 27.* And Beza hath well noted on *John 4. 47*, That Aristotle prudently distinguishes betwixt τὸ ἐσόμενον, and τὸ μέλλον; the latter Word signifying what is in *preparation*, or *readiness to begin*; and not always what is *past*.

" The Particle *And*, is in the Greek Copies; which ought to be restored to the *Translation*; and ὅταν, or *when*, to be reduplicated, or repeated ἀπὸ κοινῆς, with τελευτήσει; and the Words are to be translated, *when it is finished*; and not *shall*, or *should be finished*; for then it should have been τελευτήσειται, and not τελευτήσει.

From these Words thus settled, and interpreted in conjunction with *Daniel*, may be drawn these following Observations:

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(1.) *That the Antichristian, or Gentile Times, are to have an End.* For Christ here swears, *That such time shall be no longer*; and in Daniel he swears, that it shall be but for a *Time, Times, and an half*; that is, 1260. years; as hath been before shewn.

(2.) *That these Times are to end before the Days of the seventh Angel's sounding.* For it is expressly affirmed by Christ, *Ver. 6.* That there should be *Time no longer, but until those Days*; in which there was to be *Time* indeed, but of another Nature.

(3.) *The precise Time of their Ending, is affirmed in Daniel, Chap. 12. 6, 7. to be when the dispersing or scattering of the power of the holy people shall be accomplished.* For one of the Angels having asked Christ, *Verse 6. how long, or what space of Time it would be to the End of Wonders*; or of *These Wonders*; i.e. *Those he had before spoken of, from Verse 1. to the 5th*; as the LXX. according to their Custom, enlarge upon the Words: It is answered, *Verse 7. that it would be twelve hundred and sixty years to the End of these Wonders*; and (circumstantiating thereby the time of their End more particularly) that when the dispersion should be accomplished; all of those things, or wonders should be finished: thereby plainly intimating, that the scattering was to last during the *Twelve hundred and sixty years*; and that they were not to end until that was over. By which accomplishment of the scattering, or dispersion of the power of the holy people, can be meant no other than the *Woman's coming out of the Wilderness*; where the holy people were dispersed and scattered; because that dispersion is of the same Duration with this; as appears from *Rev. 12. 6.* and is immediately to precede the *Voice of the seventh Angel*; as will be shewn hereafter on *Rev. 11, 11, 14.*

(4.) *At the End of Time; that is, of the Antichristian, and Gentile Times, there shall be Time again, but of another Nature.* For Christ having sworn, there should be *Time no longer*; adds, *But in the Days of the voice of the seventh Angel*: intimating thereby, that *Time was then to be again*; which must be understood, to make the Sense compleat. And therefore *Antichristian Time* consisting of several $\chi\alpha\pi\omicron\iota$, being ended; the *succeeding Time* must be of a different Nature.

(5.) The *Beginning* of this New Time, and its *Period*, are here precisely limited.

For, (1.) In general, it is to be in the *days, or times of the voice, or sounding of the seventh Angel.*

(2.) It is to begin precisely, when he begins, or prepares to sound

(3.) It is to last until the *Mystery of God, or the wonders, and wonderful things* (*Dan. 12. 6, 7.*) shall be finished; that is, until Christ shall say, *It is finished, It is finished*, at the entrance of the *Thousand Years* of the *New Jerusalem State*, when another sort of Time begins.

(6.) The whole Duration of this New Time is given in precise Numbers, by the Prophet Daniel. For after he had assigned a *Time, Times, and a half*, to the scattering of the holy people; he afterwards, *verse 11.* adds *thirty years* unto them; thereby making up the *twelve hundred and sixty years*, which are included in them, to be *twelve hundred and Ninety*, for the full Time of the continuance of the Antichristian Abomination: And then, *verse 12.* adds *Forty Five* more to the *twelve hundred and Ninety*, making the whole time from the beginning of the scattering of the holy people, to be *Thirteen hundred and thirty Five years*; when he promiset a *blessed State*; *verse 12.* So that hereby we have gained a *Line of Time*, consisting of *Seventy five years*; reaching from the beginning of the sounding of the *seventh Angel*, where *John* fixes it, through the *Voi-*

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and Vials issuing out of the Seventh Trumpet ; until the *finishing the Mystery of God*, in the appearance of Christ's glorious Kingdom ; which will be but in a State of Preparation, or in a Course, or Succession of Finishing, until that Time.

But I cannot but after all observe, that (a) *Piscator* upon the place, supposes καὶ (in καὶ τελειῶσῃ) to be *Emphatical*, and to signify as much as τότε τελειωθήσεται ; that is, *even then shall be finished the Mystery* ; the *Aorist* τελειῶσῃ, according to the *Genius of the Greek Language*, being sometimes put for the *Future*. According to which Acceptation of the Word, the *Seventh Verse*, which is a part of the *Oath* here, and in *Daniel*, will relate to the *finishing of the Mystery it self* ; and not only declare, that there shall be Time for the *finishing of it* ; which latter sense seems to be not so fit to be the *Subject of this Solemn Oath*, as the former ; although, according to the ordinary *Grammatical Construction of the Words*, it appears to be the most natural.

(*Lastly*.) From the due consideration of this Chapter, we may conclude, that the *Reformation*, begun A. D. 1517. is foretold in it.

(1.) Because it is the *Only Remarkable Event in History*, relating to the *Kingdom of Christ*, following the taking of *Constantinople* by the *Turks* ; represented in the foregoing Chapter. For the *Spirit* here affording us a *Prophetical View of a Series of Events in their orderly Succession* ; it cannot be thought, that so great a one as the *Reformation*, should not at all be mentioned ; or if it were, that it should not be mentioned in its proper and due place and season. Now allow-

(a) Apud. Poli Sym.

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ing but *Threescore and Four Years*, as a space of Repentance allotted by God, Chap. 9. 20, 21. (which comes nigh the term of the years of his Indignation against Jerusalem, Zech. 1. 12.) for the correcting, although not killing of the *Western Apostasy*, by the great Success of the *Turks*; and the next thing Remarkable, is the *Reformation*, begun by *Luther*, A. D. 1517. when at his first preaching against *Indulgences*, he, out of a small Spark, kindled such a Fire, as set all Europe in a Combustion; as (a) *Petavius* speaks: who also remarks, that in the same year (which is pitched upon generally by *Chronologers*, for the *Æra of the Reformation*, *Sleidan* beginning his *Commentaries* at it,) at the Conclusion of the *Lateran Council*, an Expedition against the *Turks* was resolved upon; for the carrying on of which, *Indulgences* (b) were pretended to have been granted: Upon which it is that *Mezeray* observes, that the *First Evil* (meaning the *Turks*) gave occasion for the Birth of the *Second Evil*; as he calls the *Reformation*.

Now upon the great success of the *Turks*, at a Time when *Solyman* had made extraordinary preparations against the *Christians*, and just before the appearance of that great and successful Warriour, *Solyman the Magnificent*, who over-run Hungary, and besieged Vienna it self; it pleased God to give Birth to the *Reformation*: which was not only to be a Scourge, (although of another, yet not of a less Formidable Nature, than the *Turkish*;) to the *Western Apostasy*, for its impenitency; but also a most Notable Appearance of the *Kingdom of Christ*; whereby there might be a Recompence made for the Loss *Christianity* in general had suffered by the destruction of the *Eastern Church*.

(a) *Ratim. Temp. lib. 9. 11.*

(b) *Fox's Book of Mart. Vol. 2. pag. 47. Mezeray, pag. 552.*

For although that was sufficiently made up, in the true Value, and intrinſick Worth of the Reformation; yet God, for the ſake of his Son's Name, is ſo far tender of *Chriſtianity*, as not to let the *Turk* deſtroy the *Western Empire*, by taking *Rome*, or even *Vienna* it ſelf; becauſe it is the Seat of the *Chriſtian Emperour*: as appears from the Vain Attempts of *Solyman*, A.D. 1529. and A.D. 1532. when he fled out of (a) *Hungary*, the *Vengeance of God* following him in a dreadful *Plague*; and from their late *Deſeat*, freſh in our Memory.

And by the Reformation alſo, *Chriſt* was pleaſed to intimate, That *Chriſtians* were not to deſpond at the great progreſs of *Mahometiſm*; as if it had been ſuch an extraordinary Encroachment upon his Kingdom; ſeeing that was of a quite different Nature from that Religion generally profeſſed in the parts of the *Eastern and Western Empire*, which were over-run by it; and was rather of ſuch a pure and ſpiritual Nature, as that of which the Reformation had given a Specimen.

(2.) The Reformation is here meant; becauſe then it might be truly ſworn, that Time ſhould be no longer; that being ſo great a Breach upon the Power given to *Antichriſt*, that it could not happen during his Times. But if it be ſaid, that his Time could not be then ſworn to be paſt, becauſe his Power ſtill remains: It may be answered, that by Time here in the 6th Verſe cannot be meant, all Time whatſoever in general; but ſuch Diviſions as are made of it, *Dan. 12. 7.* into Time, Times, and a half; and that therefore when the Time, Times, and any the ſmalleſt part of the half Time was paſt, it might be then truly affirmed, that Time, that is, ſuch Time ſhould be no longer; Half Time broken, and diminifh-

(a) *Bizarus de reb. Perſicis*, pag. 360, 361.

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ed, being no longer, in propriety of Speech, *Half Time*; and the *Time* and *Times* being already wholly past. And that the full *Expiration*, and *Actual End* of all manner of *Anti-christian Time*, cannot be here understood, is plain from the next *Verse*; where it is affirmed, that this is not to come to pass until the *Voice of the Seventh Angel*.

And from hence it is, that a *Worthy Person* asserts, That this *Oath* took place as soon as ever *Half Time* was entered, and the first minutes of it were past; because that was the first opportunity in which it could be in Truth declared, that *such Times* should be no more; which Christ laid hold on, to give a timely notice of his approaching Kingdom; and to lay a *Claim* to it, as he had done before, at other *Appearances*; and that space enough might be afforded for the *Transactions* to be performed in the *Remaining Parts of Half Time*.

Now if the *half Time*, began at (a) 1517. then (seeing that consists of *One hundred and Eighty Years*) it must end, together with the whole *twelve hundred and sixty years*, at 1697. when the *Seventh Trumpet* shall sound, and all things shall tend to the finishing of the *Mystery of Christ's Kingdom*, according to *Verse 7*; which must also, according to the same Reason, have begun A. D. 437. for there the *Time* of the *twelve hundred and sixty years* must be fixed, if we reckon backward, from (b) 1517. deducting from it *One thousand*

$$\begin{array}{r} (a) \ 1517 \\ \underline{180} \end{array}$$

1697

$$\begin{array}{r} (b) \ 1517 \quad 437 \\ \underline{1080} \quad \underline{1080} \\ 437 \quad 1517 \end{array}$$

and

and Eighty Years, the full Sum of the Time, and Times, then elapsed.

(3.) The *Action of Christ's setting his Right Foot upon the Sea*, agrees very well to the *Circumstances of the times, when the Reformation began*; and to the *Events which have followed upon it*. For it began in the *Western parts*, viz. *Europe*, signified by the *Sea*, as I have already shewn; and when the *New Western World of America* was just found out; which was first attempted by *Columbus*, A. D. 1492. and discovered by *Americus Vesputius*, A. D. 1498. the *Streights and Sea of Magellan*, being found A. D. 1518. the very year after the beginning of the *Reformation*: upon which there followed continually large discoveries, and a *New World*; whither the *Gospel* hath been carried, and where the *Reformation* hath found a *Refuge*, and made a considerable progress. All which seems to be the *Effect of Christ's setting his Foot upon those places*; whereby he took possession of the whole *Globe*, and made a passage for his *Kingdom*, through the *Sea*, extending it to the utmost parts of the *Earth*.

(4.) The *Reformation* was a remarkable, and powerful appearance of *Christ's Kingdom*; and therefore may be very well here specified by the magnificent appearance of *Christ*; by his coming down from *Heaven*; by his having a *Book open*; by his loud *Voice*; by his *Roaring*; and the *Seven Thunders*: By all which are signified in *Scripture* (as I have already hinted) some remarkable, manifest, and efficacious appearances of *Christ's Kingdom*.

For the *Reformation* was, as (a) *Sleidan* truly observes, one of the most illustrious Events which has come to pass, and not to be paralleled since the *Apostles times*; which none can think

(a) In Prefat. to Apolog.

of without astonishment, and the utmost degrees of admiration and wonder; there being in it great Discoveries made of God's Almighty Power, and admirable Counsels; which being designed (as the Creation, and all his providential Works are) chiefly with reference to his Son's Kingdom; he hath been pleased to give us Visible Marks and Characters of it, in the Reformation; such as are,

(1.) The Agreement and Consent which there was in the Substantials of Doctrine, at first betwixt the Reformers: Unity, (a) in truth, being a Mark of Christ's Kingdom, and one of the most powerful external means to convert the World. For this great Work was begun about the same time in two distant places; by Luther in Germany, and by Zuinglius at Zurich; and although they held no Communication with one another, (Zuinglius on purpose abstaining from reading of Luther's Books, when they began to be common amongst them) yet they differed in no Doctrine of any very considerable moment (as the French Historian (b) Mazeray confesses, concerning the Protestants in general,) but in that of the Sacrament; where also their difference was not so great, but that they both (c) agreed in the Substance of the Article, that Christ's Body was taken spiritually with the Heart, and not corporally with the Mouth; and resolved, at a Conference they had about it, to refrain from all Contention concerning the manner, how Christ was present in the Sacrament. Whereby it came to pass, that the people, amongst whom Luther's Writings were at last common, by hearing and reading of them, did see the same Spirit in both of them; according to the Scriptures; and did submit the more willingly to the Truth, although it seem-

(a) John 17. 11—23. Eph. 4. 3, 4.

(b) Pag. 646.

(c) Sleidan, pag. 97, 121, 159. edit. Anglit.

ed something New to them; which was Zuinglius's Design in abstaining from reading of Luther's Books; as (a) Melchior Adamus particularly testifies in his Life.

(2.) The Reformation began on a sudden, with a surprise, and at unawares; when men were most secure, and were the least prepared for it; which are the Signs of the coming of Christ's Kingdom in Scripture, *Matth. 24. 36. - 51. 1 Thes. 5. 3.* For Leo (b) the tenth, was then Pope, a most Voluptuous Libertine, as loose in his Religion as his Manners; whose Example also was followed by almost the whole Clergy; who were then, as the Popish Writers of those Times unanimously confess, *very ignorant, and very vicious.* And the Church also was then at ease and quiet, the Schism (as Father Paul speaks) being absolutely extinguished, and no considerable Adversary appearing. When all on a sudden, whilst the Pope was at rest in his House, and flourishing in his Palace, dissolved in Ease and Luxury; the Reformation broke out, to his great astonishment and disquiet, at an unexpected time; and by an Accident very observable; his Factors being then busy in selling Indulgences, to supply his excessive Prodigality; and to raise a Portion for his Sister.

All which came to pass according to what the Scripture has assured us, That when Men say Peace and Safety, then sudden Destruction cometh upon them, and that the coming of the Son of Man shall be, when Men are eating and drinking; marrying and giving in marriage; and so was it at this his remarkable coming.

(3.) The Reformation proceeded from small beginnings, and yet made a wonderful progress in a short time, notwithstanding the most powerful Endeavours to the contrary; being sometimes

(a) Melchior Adam. Vita Zuingl. pag. 28.

(b) Father Paul's History of the Council of Trent, pag. 4. 5. 9. Fascicul. recurren expetend, passim. Bishop of Meaux's History of Variat. pag. 1, 2.

carried on by Men who designed nothing less, and by Means, and to Ends unbought of, even by those who began it. Which are plain Characters of the Kingdom of Heaven in (a) Scripture; which is likened to a Grain of Mustard-Seed, the least of all Seeds; which yet when it is grown up, is the greatest of all Herbs; and to Seed sown in the ground, which springs and grows up, and yet the Sower himself knoweth not how. For (b) Luther was a Person of no great Fame; or Interest; who designed at first only to preach against the Scandalous Abuses of Indulgences; and was carried on contrary to his Expectation, from one Controversie to another, and against his first Inclinations and Resolutions, chiefly by the forward Oppositions of his Adversaries; he having often professed, that he was ready to let the Cause fall, if his Enemies would but permit him. And if some few (c) things had been at first granted, (which Pope Hadrian was inclinable to, but was diverted from his purpose by others) it is generally thought, that a stop had been put to the Reformation. But God ordered things otherwise, making the sins of Men subservient to his Will: as is apparent from the Actions of Henry the Eighth; who intended (d) nothing less at first, than the throwing of the Pope's Power, and seems in all his Actions, to be lead on by Providential Circumstances, to do that which he least designed. But as its Beginnings were mean and contemptible, so was its Progress (e) wonderful; for by the year 1532. Seven Princes, and Twenty Four Cities had received Luther's Doctrine; and as Erasmus tells us, it had spread all over Ger-

(a) *Matth.* 13. *Mark* 4. 25, 27.

(b) *Father Paul's Hist. of Councils of Trent*, pag. 6—12. 15, 17. 71. *Sluicdan*, in *Pres. Hist.* pag. 31.

(c) *Father Paul's Hist.* pag. 20—23. *Bishop Burnet's Histor. Reform.* part 1, pag. 254.

(d) *Fox's Book of Martyrs*, Vol. 2. pag. 273. Vol. 3. pag. 92.

(e) *Sluicdan* 133. 160. *Basnage Histor. de la Religion*, pag. 421.

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many, and had stretched it self from the Ocean, as far as Switzerland.

Neither did it contain it self only within Germany, but the found of it reached Sweden and Denmark; the former receiving the Reformation, A.D. 1525. the latter A. D. 1537. and its progress was so sudden, and so swift, rousing the whole World (as Erasmus speaks of it) out of its Lethargy; that I could never think of it, without reflecting upon the Question made by our Honest Martyrologist, John (a) Fox; viz. how it should come to pass, that although the Romish Bishop hath had great Enemies and Gainsayers continually from time to time, both speaking and working, preaching and writing against him, yet notwithstanding never any could prevail before the coming of Luther?

To which weighty Question, although he gives there several good Conjectural Resolutions, as he calls them; yet the Chief Reason is to be assigned to the Thunder and Voices which were then uttered; and to the wonderful Efficacy which prophetic Times and Seasons, have upon the Affairs of Christ's Church; it being Necessary (as Father (b) Paul judiciously observes upon this very occasion) for the effecting of any thing, that the time come in which it may please God to correct the Errors of Men. Which (says he) met, together with fit Occasions, and Instruments which knew how to make use of them, in the time of Leo. For although Men's Minds were then disposed for a Reformation, by Reason of the Scandalous Lives, Ignorance, and Tyranny of the Clergy; yet this Effect could not have been produced singly from these Occasions; if the Times ordained by God's Infinite Wisdom, had not conspired with them. And what less than Divine Assis-

(a) Vol. 2. pag. 80.

(b) History, pag. 4.

ance could give Life and Success to a single, unassisted Person; so as to enable (a) him to convert a whole Town by one single Sermon; and to break through all manner of difficulties with an invincible Courage, notwithstanding the utmost Oppositions made against him, by that Great Emperour *Charles the Fifth*; and the United Forces and Counsels of the Pope, and his Party: So great Reason had (b) *Calvin* to stile *Luther* the *Trumpet*, or rather the *Thunder*, which raised the World out of its *Lethargy*; and to say, That it was not *Luther* that spoke, but God that thundered by his Mouth.

Neither were the forementioned Circumstances only observable in the *Lutheran* Reformation, but in that begun in *Switzerland*, and *Geneva*: For (c) *Zuinglius* was the only Person which appeared at first amongst the *Helvetians*; And although he met with great Opposition from the *Papish Cantons*, and from his own people, for endeavouring to dissuade them from being Mercenary in the Wars of Foreign Princes; yet he broke through all Obstacles, and propagated his Doctrine in a few years, in very many parts of that, and the Neighbouring Countries.

The like to which appears in the Reformation of (d) *Geneva*, begun A. D. 1532. only by Two Ministers of *Piedmont*; who, taking Occasion from some Divisions amongst the People, upon some Protestant *Theses* being set up by a few young Men in several Corners of the Street; propagated the Truth in a short time very successfully; the Common people hearing them gladly. For it was not until afterwards, A. D. 1536. that Mr. *Calvin* (that great Instrument for the promoting the Truth, Power, and Simplicity of Religion) came

(a) *Basnage ubi supra.*

(b) *Calvin. 2 Disc. c. Westfal. Opuscul. fol. 785, 787. & ibid. 137, 141.*

(c) *Sleidan. passim. pag. 48, 70, 76. vita ejus per Melchior. Adam.*

(d) See Mr. *Spoon's History of Geneva.*

to that City ; whose settling there was no less Providential and unexpected, then his Success : For he intended only to take it in his way to *Basil*, or *Strasburg*, in one of which places he designed to continue for some time ; and when he was perswaded by *Monsieur Farel*, to tarry there, he met with so great Opposition, that he was banished the City ; and yet upon his Return prevailed so far, as to settle his *Doctrine* and *Discipline* there, although it were utterly contrary to the *Looseness* of their *Manners* ; where it hath ever since been exercised with great Vigour ; that small State and City flourishing (according to the wise Observation of Mr. *Spon*, with which he shuts up his History of that City) whilst other Cities have perished, and mighty States have been overturned : which God often permits by his admirable Providence, to let great and small States know, that their Subsistence or Ruine depends not on their own Strength or Weakness ; but that they are all in his hand, and their Happiness and misery come only from him. But his Doctrine and Discipline did not contain it self within the Narrow Bounds of that City ; but that small Leaven leavened many Kingdoms and Countries ; viz. *France*, *Poland*, *Germany*, *Scotland*, the *Netherlands*, and *Hungary* : and hath maintained it self chiefly by the Severity of the Manners of its Followers, and the Strictness of their Discipline ; as the Judicious *French* (a) Historian hath observed : which is so great, that *Henry* (b) the Fourth himself, altho he was then King of *Navarr*, and Chief of their Party, was forced by the Consistory of *Rochel*, to make Reparation for a Scandal he had given, by his Looseness.

(4.) The Reformation (which (c) *Luther* foretold should

(a) *Mezeray's History*, pag. 951. See the Synodicon of the Reformed Churches of France, lately Printed in English.

(b) *Perefixes Life of Henry 4th*, ad an. 1587.

(c) *Vita ejus* per Melchior. Adam. pag. 122.

never be extinguished) *bath* been also miraculously preserved, as the Kingdom of Christ bath always been, amidst the Convulsions of States and Empires; and bath been many times rescued from imminent Destructions by extraordinary Means, and unforeseen Accidents: Whereby it appears, that it is a Plant planted by our Heavenly Father; else it had been before now rooted up.

The Troubles were so great, which the *First Reformers* encountered with, that good (a) *Melancthon* was very much dejected at them; and even *Luther* himself, although of an undaunted Spirit, was sometimes oppressed with disconsolate Thoughts, about the State of Things; and had gone back, if he had not been extraordinarily assisted. When his Cause was in great danger, (as *hæc* (b) remarks) the marvellous Providence of God, who had this matter in guiding, provided a Remedy where the Power of Man did fail: and stirred up the whole University of Wittenberg, to petition Duke Frederick in his behalf, when he was upon the Point of Banishment: Whereupon the Duke began to consider his Doctrine, and to favour him. Several times did God preserve this tender plant, notwithstanding the many Wars, Leagues and Consultations to root it out; as upon the Death of (c) *George of Saxony*; the many Successes of the Emperour; but especially that (d) remarkable one, when the *Elector of Saxony*, and the *Landgrave of Hesse* were Prisoners; when the Reformation in Germany had been entirely destroyed; if God had not ordered Matters otherwise, by a strange turn of Affairs; whereby the Emperour was at last forced to grant the *Edict*

(a) *Sleidan*, pag. 140.

(b) *Vol. 2. pag. 49, 50.*

(c) *Sleidan* 250.

(d) *Sleidan* 375 — *Mezeray*, pag. 620, 624, 632, 633, 954. *Melch. Adam, Vie Calvin*, pag. 80. *Summum Religionis discrimen*, &c.

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of (a) *Passau*, which is still the Security of the Reformation in those parts ; and the True Foundation of the Liberty of the Protestants ; as *Monsieur Mezeray* observes : which was done for fear of a War which threatened him on both sides, from the *French* and the *Turks* ; by which means, *Protestantism* was generally preserved in *Germany*, during the Reign of *Charles the Fifth*.

And yet to see the admirable Care of Divine Providence over the Vine which he had planted ; for when (b) the Reformation was at its lowest Ebb in *Germany*, by the forementioned occasion ; it went on very vigorously in *England* ; the *Mass* being abolished there at that very Critical Conjunction ; whereby the Protestants were kept in heart, and its future increase was provided for.

In *England*, as (c) Historians have observed, the Reformation was remarkably preserved by many strange Accidents, amidst the unaccountable Humours of a Cruel and Vain-glorious Prince ; As, by the Intrigues of *Walsley*, for the Papacy, and his missing of it ; which if he had obtained, no doubt (says Fox) the Authority of that See had never been exterminated out of *England* : By the Solicitations of the Emperour with the Pope, the Easiness of the Pope to grant the Bull and again his Stiffness in denying it ; but especially by his rash and precipitate Sentence against the King ; and that contrary to the ordinary Forms of proceeding in his own Courts ; which if they had observed the Breach betwixt them had been made up ; the King's Submission arriving at *Rome* but Two Days after the Sentence given. But (as our late Ecclesiastical Historian judiciously observes) God in his wise and unsearchable

(a) *Tbuan. Hist. Tome I. pag. 503. Mezeray, 954.*

(b) *Slidan, pag. 463.*

(c) *Fox, Vol. 2. page 273, 370. Vol. 3. page 386, 792, 800. Bishop Burnet's History of the Reformation, part I. page 135, 136.*

Providence had designed to draw other great Ends out of this Rapture; and therefore suffered them that were most concerned to hinder it, to be the chief Instruments of driving it on. The unprosperous proceedings of *Q. Mary*, and the strange Preservations of *Q. Elizabeth*, together with other remarkable Instances of God's Providence in the Times of Persecution, are largely insisted upon by our Laborious *Martyrologist*, at the End of his Third Volume; which I shall not therefore mention: as neither the secret (a) Correspondencies betwixt *Philip*, the 2d of Spain, and the King of France for the Extirpation of Protestantism, discovered by *William Prince of Orange*; the Measures (b) taken for exterminating it by the Spaniards and French, at a Treaty, wholly defeated by the sudden Death of *Henry the Second*; the Effect which the French (c) Massacre met with, contrary to the Design of those who contrived it; whereby it was turned rather to the strengthening and security of the Protestants, than their utter Ruine, as it might have done; to omit the Defeat in *Eighty Eight*, the *Gunpowder Treason*, and the later Deliverance, fresh in our Memories; for which I refer the Reader to a Sermon preached by *Bishop Burnet*, before the Queen, on *July* the 16th, 1690.

(5.) The Reformation was an appearance of the Kingdom of Christ; as it cleared up the True Notion and Nature of his Spiritual Kingdom, in the Souls of Men; by instructing them in the Nature of Faith, and of Justification by Christ's Merits; to which (as *Mr. Fox* (d) hath judiciously observed) the Success of the Reformation was very much owing; those Doctrines having been mightily obscured by a wrong Notion

(a) *Cardin. Bentivol. History of the Wars of Flanders, page 6.*

(b) *Mezeray, page 651, 653.*

(c) *Mezeray, page 651, 653, 957.*

(d) *Vol. 2, page 80.*

of good Works, and the Doctrine of *Merits*, one of the most Fundamental Errors of Popery. And it very much also contributed to this End; by stripping Religion of much of its vain Pomp, and unedifying Ceremonies; which do not promote true inward Piety, but distract the Mind; which being of a limited Capacity, cannot well attend at once to two Objects of so different a Nature, as *sensible* and *intellectual* ones are. For the External Pomp of Religion, and its gawdy Ornaments, are very contrary to the *Simplicity* of the Gospel; in which only Two External Rites, and those very plain and simple ones, were *instituted*; viz. *Baptism*, and the *Lord's Supper*; *Christian Religion* consisting chiefly in the *heart*, and *Affections*; and in *Externals*, as they conduce to *inward Holiness*; according to what our Saviour hath told us concerning his Kingdom, *Luke 17. 20.* that it *cometh not with observation*; that is, *is not (a) attended with Pomp, Splendor, and Riches*; but is a *Spiritual (b) Kingdom, in the Heart and Spirit, consisting not in Meats and Drinks, but in Righteousness, and Peace, and Joy in the Holy Ghost.*

Whereupon the *(c) Reformation* retrenched much of the *superfluous Riches of the Church*; which are apt to corrupt the best mens minds; and lessened much of the *Secular Grandeur, Preheminence, and Superiority, Titles and Honours of the Clergy*; whereby the Church becomes too like a *worldly Kingdom*: Whereas *Christ* plainly declares, that *his Kingdom is not of this World*, *John 18. 36.* and *(d)* forbids his Apostles all *secular Jurisdiction*, and the *Affestation*, at least, of *Titles of Honour and Authority.*

(a) See Grotius on the place; and Hammond.

(b) Rom. 2, 19. and 14, 17.

(c) Sleidan, page 53. Mezeray, page 948, 957.

(d) *Matth. 20, 20—29. Luke 22. 24—30.*

(Lastly,) *It was an appearance of the Kingdom of Christ, as it shook, and made a breach in that of Antichrist; which it is at last utterly to break in pieces, consume and destroy, Dan. 2, 44. 7, 26. And this it did after a most signal manner, by drawing of many Kingdoms and Princes, from the Antichristian Corruptions of Popery.*

But as the Reformation was an *Appearance of Christ's Kingdom*, so it must be confessed, that it was but an *Imperfect one*; by reason of the *sealing up, or putting a stop to those things which the Seven Thunders uttered*: which would otherwise have produced *Christ's Kingdom in Glory*, and have broken in pieces the *Kingdom of Antichrist*. And that *such a stop was put to its Efficacy*, will appear from these Considerations

(1.) Because the Reformation was not attended with *Miracles*; which our (a) *Saviour* makes to be a certain Sign of the coming of his Kingdom. And if it were the Sign of its first coming, have we not reason to expect, that it shall be so of its Second? But this Gift cannot be expected, whilst *Antichristianism* prevails so mightily in the World; whose increase was the Cause of the Cessation of Miracles in the Church; which lasted for a considerable time (as hath been shewn by the Learned Mr. Dodwell in his *Dissertations on Irenaeus and Cyprian*) beyond the Infancy of the Gospel, and the first propagation of it; for which Age therefore they could not only be designed; and gradually decreased; as the Errors and Corruptions of the Church increased.

(2.) According to the Parables of our Saviour, *Math. 13.* concerning his Kingdom; *the Enemy soon sowed Tares in it whilst men slept*; which choked, and perverted the Word of the Kingdom at first preached, in many things; and the Men

which it gathered of every kind, bad as well as good, brought in a mixture of their own sins and infirmities into it. For, not only (a) *Politicians*, and *wicked Worldlings*, carried on their private Designs, (which the Reformers here in England complained much of, as to the point of *Sacrilege*) but the *Good Men*, who most effectually promoted it, had their *Weaknesses* and *Infirmities*. (b) *Luther* and (c) *Calvin*, although extraordinary Persons, and of great Piety were both Men of very warm Tempers, and were sometimes too violently transported; and the latter is thought to have had a too (d) overweening Opinion for his own Discipline; endeavouring every where to introduce it as Necessary, and of Divine Original; which yet was at first very imperfect; the first (e) Plat form of it, as it is received in the Church of France, having been altered and augmented in *Three and Twenty Synods*, before it could be brought to that Model in which it now is; which it must be confessed is very excellent; and fit to be diligently perused by all, whose Thoughts are employed in restoring Church-Discipline. But yet, to deal impartially, I cannot think, but that the Natural Severity of the Temper of this Great and Good Man (to whose indefatigable pains and great Parts, we are indebted for the true Sense of the Scriptures), gave sometimes a Tincture to his Opinions, or at least to his Expressions in the *Predestinarian Controversies*; which his Followers urged with too great warmth and harshness towards *Dissenters*, in France, and the *Netherlands*.

Neither have the (f) *Lutherans* been less rigorous in imposing their Opinions; who having retained several Errors, as

(a) Mezcray, page 948. Camden, *Elizab.* page 25. Fox's *Martyr*, Vol. 3, page 105, 442, 537.

(b) *Sleidan*, 21, 43, & passim.

(c) *Adam. Vir. Calv.* page 109. See Calvin's Answer to *Officium viii pii*.

(d) Hooker's Preface to *Eccles. Polir.*

(e) *Synodic. Gall. Reform.* Tome 1. page 16.

(f) *Histoire abregée de l'Europe*, Tome 1. page 528, 663, 667.

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in the point of *Consubstantiation*, *Images*, *Ubiquity*, and the like ; would not admit the Reformed to their Communion, without their subscribing to some of those controverted Articles ; and denied them Churches in their Cities, even when they were forced to retire unto them for succour in the heat of the last French Persecution. In which seems to be some Relicks of that Spirit which at first much retarded the progress of the Reformation in Germany ; the Lutherans being then so wedded to their Opinion about the Sacrament, that the (a) Confederates would not admit the Switzers, and those that followed Zuinglius, into their Leagues ; thinking their Assistances to be unlawful ; and that they would be as dismal in the Events, as Confederacies with Idolaters in Scripture : and the Ten Years Imprisonment of (b) Casparus Peucerus, about the same Controversie, shews, that they did not afterwards much abate of their Rigor.

Furthermore, I cannot but be perswaded, that the many Wars and Confusions which the Reformation hath been engaged in (which were (c) often the Occasions of their Persecutions), argue it to have fallen short, in producing that Exemplary Patience, and Resignation to the Cross, which Christianity designed, and which it at first wrought in the Primitive Christians. And the many Errors and Divisions, which sprung up with the Reformation, plainly prove, that there were many Tares mixt with it ; which yet God hath been pleased to make use of to many good Ends ; there being scarce any Erroneous Perswasion in Religion, which hath not some Truth mixt with it ; and which was not occasioned by some Neglect in the Church : which God by those Extreames punishes them for,

(a) Sleidan, 122, 151.

(b) *Histor. Carcerum per Pexelium.*

(c) Mezeray, 951, 952. *The Account of the Persecution of the Vaudois, Printed at Oxford.*

and calls upon them to reform. Even the Extravagancies of (a) *Munster*, and the *Boors* (to whose Demands *Luther* gave too sharp and bloody an Answer, as his own Historian confesses) have a mixture of some important Truths; and the (b) *Antinomians*, who first appeared about A. D. 1538. seem to have been permitted, to admonish the Reformers of more Exalted Thoughts of the Riches of God's free Grace in Christ; which they seemed not at first sufficiently to admire: as God, by permitting the Extreams of *Arminianism* on the other side, calls upon Men to make use of their own hearty Endeavours; when *Morality* decays, and Men do not as much as they are able, upon the pretence of *Impotency*; which was the Plea of (c) *Pelagius*, who, except in the point of Grace, and those Controversies which depend upon it, was for the most part Orthodox, and of a very good Life: and especially thereby admonishes warm Zealots, to take care, lest in the Heat of their Disputes about difficult and inexplicable matters, they make God, at least indirectly, the Author of Sin; and lessen the Extent of his Grace. The Fifth-Monarchy-men upbraided the Reformation with its Ignorance in the Nature of Christ's Kingdom; and their inordinate Zeal, and furious Opposition of Civil Authority, upon pretence of its contrariety to the Gospel, ought to be an Admonishment to Christian Magistrates, to endeavour after a more Holy way of Government, than the World hath yet arrived to. Enthusiasm is permitted, when Formality and Deadness in Devotion too much encrease. And even the Behaviour of the Quakers, may put Christians in remembrance of the Duties of Patience, and bearing of Injuries; and may be designed by Providence, (which makes use of the Sins and Follies of Men to Good Ends) to witness a-

(a) *Steidan*, page 52, 79, 83, 90, 96, 190.

(b) *Steidan*, page 244.

(c) *Vossii Hist. Pelag.* page 21, 22.

gainst common Swearing, and Perjury; Deceit, and Equivocation in point of Trade; Pride, and Superfluity in Cloaths; Vain Complements, Flattering and Swelling Titles; and an Unnecessary Use of Words and Names, taken from Idolatrous Opinions and Customs; and those Plays and Sports, which nourish Lightness and Debauchery. The like Observation may be made upon the other Subdivisions amongst Protestants; All of which carry something in them to upbraid the Reformation of its Imperfection; and may be made use of to Excellent Ends; it being as useful to the Church, to consider what is good in them, as to confute them; and of greater benefit to the State, to amend the Faults which occasioned them, than to prosecute them with Rigor; which hath been seldom (a) successful.

(3.) The Reformation is Imperfect, in what relates to Christian Practice; as not having been able to bring in Everlasting Righteousness; and abundance of Righteousness, with Peace, Truth, and Glory; according to what is prophesied of Christ's Kingdom, Dan. 9. 24. Psalm 72. and 85.

(4.) Neither hath it arrived to the perfection of a Church-State, as it is laid down in Scripture; especially in the Model of the Church of Jerusalem, given in the Acts of the Apostles; which was the first Christian Church, built (according to our Saviour's Promise) upon Peter; and called, The Church, by way of Emphasis and Eminence; as if it were the Pattern by which others were to be tried and modelled: For the First Apostolical Churches are the Standard of all Reformation; and not the following Churches, even of the First Ages, which degenerated very soon from their Primitive Purity and Simplicity. But because the Particulars of the Defects of the Reformation, as to this Head, are too many to be considered as they ought to

(a) See Thuanus's Preface to his History.

be in this place ; I shall leave them to a particular Treatise on that *Subject* : only desiring the Judicious and Conscientious Readers to *lay aside the great Fondness* which the best of Men are wont to have for the Constitutions of the particular Churches, of which they are Members ; and to consider impartially the several places of (a) *Scripture*, which treat of Matters relating to *Church-Affairs* ; and then to compare the *State of the Churches* now in being, with what God requires in a *pure Church* ; and I am confident they will abate much of a too fond *Dotage* upon any particular Constitution, or Church-State, that is now in the *World* : Of which Opinion also are the *Honest*, and the *Judicious* of all Parties, when some happy Conjunctions force them upon cool thoughts, and peaceable Considerations ; which yet do not meet with their desired Success, but in *God's own Times and Seasons*. Which is remarkably evident in the *Reformation of the Church of England* ; which although begun by very good and great Men, and carried on often very vigorously and successfully, yet hath

(a) Consider the Mystical signification of what is delivered in the Law of *Moses*, with relation to the *Sanctuary*, *God's Worship*, and his *Priests* ; particularly, *Exodus* 28, 29, 30 Chapters. *Leviticus* 10. 8—11. and Chapters 21, and 22. *Ezekiel* 42, 13, 14, 44, 8—31. much of *Ezekiel*, from Chapter 40, to the end. *Matth.* 18, 15—20, 19, 17. 20, 24—29. 23, 6—12. and *Grotius* on those places. *John* 15, 27. 17, 20—23. *Acts* 1, 13—26. 2, 37—47. 3, 1. 4, 31—37. 5, 1—14, 41, 42. 6, 1—8. 8, 2. 9, 39. 12, 5. 13, 2, 3, 15. 14. 22, 23, 27. Chapter 15. 16, 2, 4, 5, 25. 20, 7, 11, 27—34. *Romans*, from Chapter 12, to the End of the *Epistle*. *First Epistle* to the *Corinthians*, from the First Chapter to the 15th. and Chapter 16. most part of the Second *Epistle* to the *Corinthians*. *Galatians* 2, and 6. *Ephesians* 2, 19—22. Chapters 4th, 5th, and 6th ; the *Epistle* to the *Philippians* ; the greatest part of the *Epistles* to the *Colossians*, *Thessalonians*, *Timothy*, and *Titus* ; *Hebrews* 5, 12—14. and Chapters 6. 1, 2. 12, 14—29. and Chapter 13 ; the generality of the *Epistle* of *James*. 1 *Peter*, 2d Chapter, to the End of the *Epistle* ; 2 *Peter* 1, 3—21. and Chapter 2d, and 3d ; most of the *Epistles* of *John*, and *Christ's Letters* to the *Seven Churches* ; Which places, diligently compared with what is prophesied of *Christ's Kingdom*, in the *Prophets* and the Three last Chapters of the *Revelations* ; will furnish a Man with an exact Idea of the Church ; as it was designed by *Christ*, with respect to Faith, Discipline and Manners.

not been able to arrive to those *Degrees of Perfection*, which even the first *Reformers*, who planted it, and watered it with their *Blood*, (a) *designed* and (b) *wished for*: But, what through the inconstant Humour of a Vain and a Cruel Prince, under whom it *began*; the *Avarice* and *Dissentions* of the *Chief Ministers* of the Court of King *Edward the Sixth*; the short Reign of that Prince; the contrary turn of *Affairs* in *Q. Maries Days*; and the *invincible prejudices* of that great Princess *Q. Elizabeth*, under whom it was *settled*, who was against *Alterations in the Church*: the glorious Work did not receive the last and finishing Hand of its Master-Builders; but has ever since been hindered and retarded by several strange Occurrences; but chiefly by the contrary struglings of two Parties, ever since the Differences at *Frankford*; whereby, through mutual Animosities, and immoderate Opposition (the *chief Obstacle* to all Noble and Peaceable Designs,) things have sometimes rather gone *back*, than *forwards*: So that there is little hope of going on unto *Perfection*; until the Times of *Restitution begin to appear*, and God shall be pleased to dispose the Minds of Men by his over-ruling Providence, to so necessary, and so glorious an Undertaking.

(a) *Reformatio Legum Ecclesiastic.*

(b) Preface to the *Comminat.* Fox's Book of Martyrs, *edit. ult.* Vol. 3. page 67, 105, 107; 120, 121, 137, 352, 374, 385, 400, 403, 411, 412, 427, 442, 537. Bishop Burnet's History of the Reformation, *edit. secunda*: Tome 1. Prefat. pag. 147, 148, 189, 252, 300, 303, 315, 354. in the *Collect.* pag. 160, 178, 182. Prefat. ad Vol. secund. and page 44, 59, 67, 71, 72, 73, 75, 79, 80, 95, 96, 101, 104. ad 110, 112, 141, 145, 152, 153, 154, 155, 156, 182, 189, 190, 191, 196. ad 201, 218, 219, 304, 339, 376, 377, 381, 390, 394, 395, 396, 397, 398, 399, 406, 407, 420. *Camdeni Elizab. ed. Amstel.* pag. 25 in Prefat. 391, 392. Sir Simon D'Ewes's Journal, pag. 156---158, 161, 166, 167, 177, 184, 257, 302, 303, 329, 357---360, 557, 639. Bishop Stillingfleet's Preface to his *Unreasonableness of Separation*; the Discourses written lately about the Ecclesiastical Commission, and the Convocation's Paper entituled, *Grievances of the Church of England*; supposed to be written by Archbishop *Sancroft*. Letters of the English Reformers, in the Library of Switzerland. and Bishop Burnet's excellent Discourse of the *Pastoral Care*.

8 And the Voice which I heard from Heaven [verse 4.] spake up to me again, and said, go, and take the little Book, which is open in the hand of the Angel, which standeth [or stood] upon the Sea, and upon the Earth.

9 And I went unto the Angel, and said unto him, Give me the little Book. And he said unto me, Take it, and eat ^{it} up [i. e. commit it to Memory; and keep it secret as yet, Dan. 7, 28. 12, 4, 9. Ezek. 2, 8. 3, 1—10.] and it shall make thy Belly bitter [because what is contained in it must be delayed for a longer time, Dan. 8, 23, 27. 10, 14—16.] but it shall be in thy mouth [when thou prophesiest again, Verse 11.] sweet as honey [as containing the sweet and glad tidings of Christ's Kingdom, Psalm 119, 10. 119, 103. Jerem. 15, 16. Ezek. 3, 3.]

To eat, signifies to meditate, and digest Divine Truths; as appears from our Saviour's Discourse, John 6, and wished to keep them close and secret; as Mary did, Luke 2, 19, 52: the Belly denoting in Scripture, the most secret Thoughts and Cogitations of a Man. By which is signified, that Christ's Kingdom, which had appeared but for a short time (only so long as to be just seen open, and whilst the Book could be taken into his hand and mouth) should soon have a stop put to it; and thereby create much Sorrow to all the true Servants of God; but that it should again appear (signified by being again in his mouth, after it had been in his Belly) in its Glory, to the Joy and Comfort of them.

10 And I took the little Book out of the Angels hand, and eat it up, and it was in my mouth sweet as honey; and as soon as I had eaten it, my belly was bitter [i. e. I was really affected, after the manner the Angel had foretold.]

11 And he [i. e. the Angel] said unto me, Thou must ^{now} prophesie again [i. e. foretel the coming of Christ's Kingdom, Chap. 11. 3.] before [of, or against] many ^{of} People, and Nations, and Tongues, and Kings [i. e. before the People, and Rulers of the Kingdom of Antichrist.]

" To prophesse (as is shewn on Chap. 11. 3.) is to foretel the coming of Christ's Kingdom; which it is said here John should do; because he was to deliver more Prophecies concerning it; and because it was to be actually performed by the Witnesses represented by John; as the people of Israel of Old were by the Prophets, who were sometimes Types of them. And from these Words we may observe;

(1.) That the Witnesses, represented in, and by John, had already prophesied, and were still to prophesie. And,

(2.) That the Spirit hath here given, by the mentioning of his prophesying again; an apt Transition to what was to be delivered concerning the Witnesses in the following Chapter, who are to Prophesie in Sackcloth. And,

(3.) That the Reformation (represented in this Chapter) was an Appearance, or propheticall Representation of the Kingdom of Christ, altho very imperfect; because it is said, that John was to prophesie again: whereby is intimated, that he had prophesied just before; and that the Kingdom was under a delay, and so consequently in Prophecy, and not fulfilled.

" By this Phrase, the Subjects of the Babylonian Kingdom are described in (a) Daniel; which was an Emblem of the Antichristian.

(a) Chap. 2, 37. 4. 1,

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The Text.

¹ **A**ND there was given unto me [by the Angel,] a reed like unto ^a [measuring] rod, [i. e. a perch or Pole made of a reed Ezek. 40. 3.] and the Angel [i. e. Christ, chap. 10. 1, 5.] ⁴ stood [near, or before me, and presented himself unto me ;] saying, rise ² [i. e. use all possible exactness, and diligence, for it is a thing worthy of it, Ezek. 40. 4.] and ³ measure [i. e. enclose, and secure for the peculiar lot, and inheritance of God ;] the Temple ⁴ of God [i. e. the pure Church of God,] and the Altar ⁵ [i. e. the pure Worship of God,] and them that Worship therein ⁶ [in secret, and under the Divine Security and Protection.]

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¹ He is not represented, as standing upon the Sea, as before, Chap. 10. and therefore, perhaps, he might stand (as he does in the place of Ezekiel, here alluded to, Chap. 40. 3.) in the Gate of the Temple ; or rather, at the Altar of Incense as an Angel is represented standing in a Vision, which Synchronizes with this, Chap. 8. 3. And it is the Opinion of a *Worthy Person*, that the Angel, in both Visions, is Christ ; who is here said to have stood [i. e. stood,] viz. in that former Vision Contemporary with this, with the Incense of his Name and Intercession ; and had then commanded, whilst he was at the Altar, that the Temple should be measured, and the Worshipers secured ; which answer to the Hundred For-

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ty and Four Thousand, who were sealed about the same time, Chap 7.

* So the Word signifies, Gen. 31. 17. Josh. 1. 2. Luke 1. 39. and in several other places of Scripture; with which Sense of the Word, the vehement Charge given by this Angel to Ezekiel, on the like Account, is very agreeable, Ezek. 40. 4.

† Israel is called in Scripture, (Deut. 32. 9. Psalm 16. 5, 6. 74. 2. Jerem. 10. 16.) the Reed, the Line, and Cord of God's Inheritance; from the Manner of Dividing Lands amongst them. And to measure, signifies, to make an Allotment of a particular possession, and to enclose and secure it, while others lie neglected, and in common. Thus the Temple is measured, Ezek. 40. and the Land of Israel, Ezek. 47. 18. and Jerusalem, Zach. 2. and to leave out, (i.e. of the Enclosures) and to measure not, are of the same import in the following Verse.

‡ The (a) Temple, properly so called (as distinguished from its Outward Courts, and Apartments) consisted of the Sanctuary, or Holy Place, (called also more peculiarly, The Temple,) and of the Holy of Holies; by which the pure, and holy Church of God is signified; of which the Temple was a Type.

§ By the Altar is here to be understood, the Altar of Incense (called sometimes simply *θυιαστήριον* , as Dr. Hammond confesses on Rev. 6. 9) because that only stood within the Temple, or Holy Place; the other Altar, for Burnt Offerings, being placed before the Porch, in the Inner Court of the Lord's House. And hereby Prayer (of which Incense is an Emblem,) and the pure Worship of God is denoted; the Altar of Incense (as Dr. Hammond has noted on Matth. 23. 35. from Philo) being to be seen

(a) See Middoth ex edit, L' Emper. Pag. 190. Maimonid. de Edific. Templi per Viel.

by no other, but only by the Priests that are Clean.

That is, in the place where the Altar stood, just before the *היכל*, or Temple, strictly so called; which is most properly the space betwixt the Table, and the Candlestick: although *אורא* may very well here be referred to *וואס*, the Temple. Now the Temple being covered (whereas the Courts were open,) and secured with Gates, Veils, and High Walls, from the sight and approach of the people: hereby is very appositely signified, the secret, and retired Members of Christ's Church, secured by God, during the time of the Apostasy; who are the same with the sealed ones before mentioned, Chap. 7. Whereupon, the Temple, when God's pure Worship is restored, is represented as open; whereby it also appears, that to measure, and to open, are opposite, and that it signifies Retiredness, and Concealment. For the Description of the Temple, and the further meaning of these, and the following passages; see (besides Josephus, and the Books before quoted) Dr. Lightfoot of the Temple, Dr. Hammond on *Matth.* 23. 35. *Luke* 23. 45. *Eph.* 2. 4. *Rev.* 6. 9. and Dr. Pocock on *Joel*; where he has given us a Scheme of the Temple, from a MSS. of Maimonides, thought by him to be as ancient as the Authors own times.

a. But the Court, which is without the Temple [i. e. the Visible Church;] ⁸ leave [or cast] out, [as prophane, with Disgrace, and Ignominy;] and measure it not [i. e. secure it not;] for it is given [or hath been given, and delivered by the Justice of God, for swerving from the true measure of his Laws, *Ezek.* 43. 10 — 12.] unto [or into the hands, and power, *Dan.* 7. 25. of] the ⁹ Gentiles [or, Paganizing Christians;] and the Holy City [i. e. the whole Visible Church;] shall they tread under Foot [i. e. possesse it, *Isa.* 1. 12. and use it prophanelly and contemptuously, *Dan.* 10, 11 13. *Isa.* 18 3. *Luke* 21. 4. — *1 Maccab.* 1.] Forty ¹⁰ and Two Months [of Days, which are Years.]

⁷ All the open space without the Temple, is called, as *Grotius* notes, (and as I find the Word to be used in the *Jew-*

ish (a) *Mishna*) The Court; consisting of Three open Areas, or Courts; whereof the two outermost are called, 2 Chron. 4. 9. the Great Court, and the Outward Court, by Ezekiel, where the Men and Women met in separate Partitions; and the Third Court is called, the Court of the Priests, and the Inner-Court; reaching from the Court of the Men, to the Vestibulum, or Porch of the Temple; in which the Altar of Burnt Offerings stood. All which Space, or Area, is here meant by the Court which is without the Temple; for so it was: and the Court of the Gentiles (or the Fourth and Outmost Court, added by Herod) cannot be here understood, because it was always lawful for the Gentiles to pray there; and therefore it could not properly be said to be given unto them now, or to be polluted by them, as having been always accounted unclean; whereas they were never admitted into the other Courts. And by the Court without the Temple, is very appositely understood, the Visible Christian Worship; because the Visible Worship of God was performed in that place under the Law; whereas all the Temple Worship was hid from the People. See the Books before quoted, and Mr. (b) Mede's Works.

Grotius on the places notes, That this is called *Excludere*, by the Ancient Writers concerning the Limits and measuring of Grounds: But the Word also denoting in (c) Scripture, an ignominious casting out, or an Excommunication, it may also here signify, the leaving, or casting it out of the Sacred Enclasure, or Limits, as unsacred and polluted; as Mr. (d) Mede speaks.

(a) Middoth, cap. 1. Sect. 4. L' Emper. in locum.

(b) Pag. 19, 20, 478, 479, 480. and Ainsworth on Exod. 40. 33.

(c) John 9. 34. Acts 7, 58: 13, 50. Grotius in loca.

(d) Pag. 587.

* So *idōn*, which is of the *past Sense*, and not of the *present*, may be translated : whereby is signified, that it *had been given up*, or delivered by God, before the time in which it was measured ; although it must be confessed, that the *past Tense*, is often used for the *present*, in Scripture.

By (a) *Gentiles*, or *Nations*, the *Jews* understand all but *themselves* ; and *Profelytes of Justice* ; who were *circumcised*, and accounted as *Jews* : which were the *Profelytes of the Gates* (as they call them,) who had renounced *Idolatry*, but had not embraced the *whole Jewish Religion*, and were permitted to come no further, than into the *Outer Court*, called the *Court of the Gentiles* ; and were thought to prophane, and pollute the *Temple*, if they did ; as appears from *Acts* 21, 28, 29. 24. 6. But by *Gentiles* are most commonly meant in Scripture, the *Heathen Nations* round about them ; who, whilst they continued in *open Idolatry*, were not to live amongst them ; especially those who persecuted them, and laid their *Country, City, and Temple waste* ; such as *Nebuchadnezzar*, and *Antiochus*, whose *Desolations* are bewailed and described in (b) Scripture : and such were also the *Four Successive Monarchies*, of the *Assyrians, Persians, Grecians* and *Romans* ; whose *Times* (*καιροι*, or appointed Seasons, the word *made use of* by *Daniel* ; and *Jeremiah*, *Chap.* 27. 7.) are called by our *Saviour* (c) *Luke* 21. 24. the *Times of the Gentiles* ; at the ending of which sort of *Times*, in the *Expiration of the Roman Monarchy* continued in the *Antichristian*, the *Jews* are to be restored, as our *Saviour* there plainly asserts ; and the *Holy City* is no more to be trodden under foot by the *Gentiles*.

(a) Hammond on *Matth.* 23. 15. Grot. on *John* 12. 20. *Acts* 21. 28.

(b) *Psalms* 74. and 79. *Dan.* 8. 1 *Maccab.* *Jeppon Chap.* 1. to *Ver.* 36 of the 6th.

(c) See Grotius on the place, and Mr. Mede's *Works*, pag. 709, 753.

Now the like Expressions, and some of the Words here made use of, being plainly taken from the (a) Scriptures quoted in the Margin, it is manifest, that they have an Allusion to them; especially to the Story of *Antiochus*, a lively Type of *Antichrist* (who is therefore prophesied of in him, as a Type by *Daniel*,) and of the *Gentile Times* and *Actions* here foretold: and therefore the like Actions committed by some *Christians*, must be here referred to; called *Gentiles*, for bringing the (b) *Gentile Worship* into the Church, together with *Tyranny*, and *crafty Baits* to entice to *Idolatry*; according to the Example of *Antiochus* (the Type of *Antichrist*,) and the *Paganizing Jews*, who did after the Ordinances of the *Heathens*, and built a Place of Exercise at Jerusalem, according to their Customs; and thereby gave a great occasion to the Tyrant to take Jerusalem, and to enter proudly into the *Sanctuary*, and pollute it, and lay it waste, like a *Wilderness*; and to make the City an habitation of *Strangers*, or *Gentiles*; and to become *Strangers* to those that were born in it; as you may read in the places of the Book of *Maccabees* before quoted. All which agrees plainly to the *Apostasy*, which has introduced a *Pagan Christianity* into the Church.

"Jerusalem is called so; which is the Type of the whole *Christian Church*; whereby is signified a *Universal Apostasy* in the *Visible Church*; the *latent, or invisible, one* having been before measured and secured by God.

"A Day is put for a Year in this Book, as hath been before shewn on Chap. 2. 10. and then by consequence, a Month must be put for a Month of prophetic Days, consisting of as many common years as a common month doth of days. But for the better understanding of the Nature of these pro-

(a) Psalm 79. 1. Dan. 8. 10. 1 Maccab. 1. 37, 38, 39. 3. 45, 51. 4. 60. Luke 21. 24.

(b) *Mr. Mede's Apostasy of the latter Times*.

phetical Times and Seasons ; it will be very convenient to deduce this matter from the very Beginning and Original of it. And accordingly it is to be observed, that out of the whole space of Time assigned by God to the Transactions of this World, which is thought to be about *Seven Thousand Years* ; there is a certain part allotted by him, for the *Times of the Apostasy*, and the *Reign of the Beast* ; called by *Daniel*, *Time, Times, and half a Time*, (*Chap. 7. 25. 12, 7.* of which it hath been discoursed already on *Chap. 10. 6.*) which are reduced into *1260. Days*, and *Forty Two Months*, in the *Revelations* : Into *Days*, with respect to the *Witnesses*, and the *Seed of the Woman in the Wilderness*, who are the *Children of the (a) Day* ; and into *Nights*, with respect to the *Gentiles*, and the *Beast*, whose *Antichristian Deeds* are *Works of Darkneſs*, and they the *Children of the Night*, of which the *Moon* has the Government. And as the Natural Day is divided in Scripture, into *Evening* and *Morning* ; so is this *Line of Time*, in proportion to that Distinction, divided into *Days*, which answer to the *Morning* of the *Natural Day* ; and into *Months*, which answer to the *Evening*, or *Night* of it ; the *Days* and *Months* making up one and the same *Line of Time* ; as the *Evening* and *Morning* make up *One Natural Day* : whence the Time allotted in *Daniel*, (*Chap. 8. 13, 14.*) for the Course of Affairs, from *Cyrus* to the cleansing of the *Sanctuary*, is called *Evening-Morning* ; out of which (for it principally respects the *Apostasy*, which defiled the *Sanctuary*) this *Line* is taken ; the *Months* out of its *Evenings*, and the *Days* out of its *Mornings* : which way of Speech is taken from *Gen. 1. 5, 16.* where the *Light* is called *Day*, and the *Darkneſs*, *Night* ; and the *Moon* is said to rule the one, and the *Sun* the other ; and the

(a) Mede, pag. 481, 492. *Mori Oper. Theol.* pag. 614, 616. *Gen. 1. Luke 16. 8. Acts 26. 18. 2 Cor. 6. 14. Eph. 5. 8. 1 Theſ. 5. 5, 8. 2 Pet. 1. 19. Rev. 22. 16. See the Notes on Rev. 12. 1.*

Natural Day is called *Evening-Morning* ; the *Evening*, being put before the *Morning*, because the *Darkness*, or *Night* of the *Chaos*, preceded the first appearance of *Light*, which made the *Day* ; as the *Darkness* of the *Apostasy* (according to the *Course* and *Order* of *Nature*, which proceeds from *Privation* to *Form*) preceeds the *Morning-Star*, and bright *Day* of *Christ's Kingdom* : whereupon the *Months* of the *Gentiles* are mentioned before the *Days* of the *Witnesses* ; because the *Gentile Apostasy* must be in *Nature*, and *Time*, before the *Witnesses* could prophesie against it ; although they both commence from the same *Day* or *Year*.

Now a *Day* is taken in this *Prophecy*, for a *Celestial, Solar Year*, consisting of *Three hundred and sixty days*, in round Numbers, according to the Custom of *Scripture*, and according to the *degrees of a Circle*, and of the *Sun's* passage through the *Ecliptick*, by which the *Year* is made ; as appears from *Three (a) Times*, or *Years*, and a *half* ; being made equal to *Twelve hundred and sixty days* : and therefore in proportion, by a *month* must be meant, not a *month* in *Civil Accounts* ; which are *Arbitrary*, according to the divers *Customs*, and *Reckonings* of *Cities*, and *Nations* ; but a *Celestial, Natural Month*, depending upon the *Moon*, by whose *Motion* from one *Conjunction* with the *Sun* to another, the *Month* is made : According to which *Motion*, a *Month* consists of something above *Twenty Nine days*, and a *Lunar Year* of *354 days*, (not reckoning the *Odd Hours*, and *Fractions*, neither in this, nor the *Solar Accounts* ;) which is six *Days* above *Twenty Nine Days* to each *Month* of the *Year* ; by which, rec-

(a) 360
 350
 360
 180

1250

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king's; (a) *Forty Two months of years*, at 354 each year, amount to 1218 years; and at (b) *Twenty Nine Days each Month*, to 1218 years.

But because in the 1260 Days, there are *five Days* taken from each Solar Year, which indeed consists of 365 Days; therefore also in the Lunar Years of the *Forty Two Months*, there must be *Five Days* taken from each, that they may bear proportion to the Solar Years: which are indeed only properly and naturally Years; the *Lunar Year* being no otherwise a Year, than as it is determined by the Annual Course of the *Sun*; and being altogether *uncertain*, and *arbitrary*; but as it is adjusted unto, and brought into accord with its Motion: According to which *Subtraction*, each *Lunar Year* will amount to 349 Days; and the whole *Forty Two Months of Years*, to (c) about 1222 Years; (d) exceeding the Total of the Months, at *Twenty Nine Days each*, by about *Four Days*; which, because *Fractions* are neglected in these Accounts, we are to reckon full 1222 Years; (e) *Thirty Eight Years less than the Twelve hundred and sixty Days of Years of the Witnesses*; according to the proportion betwixt the Motion of

$$\begin{array}{r} (a) \ 354 \\ 354 \\ 354 \\ 177 \\ \hline 1239 \end{array}$$

$$\begin{array}{r} (c) \ 349 \\ 349 \\ 349 \\ 174 \quad \frac{x}{1} \\ \hline 1221 \quad \frac{5}{2} \end{array}$$

$$\begin{array}{r} (b) \ 29 \\ 42 \\ \hline 58 \\ 116 \\ \hline 1218 \end{array}$$

$$\begin{array}{r} (d) \ 1218 \\ 3 \quad \frac{1}{2} \\ \hline 1221 \quad \frac{1}{2} \end{array}$$

$$\begin{array}{r} (e) \ 1222 \\ 38 \\ \hline 1260 \end{array}$$

the *Sun* and *Moon*; the latter of which exceeding the former by about (a) *Eleven Days* in a year (or a *Thirty Third part*;) the *Encrease* in *Twelve hundred and sixty years*, or *Three years and a half of years*, amounts to *Thirty Eight years*, or *twice Nineteen years*; that is, *two Cycles* (b) of the *Moon*, or *Golden Number*; which, being grounded upon the Period of *Meton* (a *Famous Athenian Astronomer*, who flourished *Four hundred and thirty years* before *Christ*;) was first brought into the *Kalendar* by the *First General Council of Nice*, *A. D. 325.* to settle the *Paschal*, or *Easter Feast*, about which so great Contentions had been in the *Church*; which Rule and Decree is *Religiously observed* (as *Dr. Beveridge* speaks) in the *Church of England*.

And thus having settled the *True Notion of a Month*, and the *Extent* of it, we are next to find out, where the *Beginning of these Forty Two Months*, and of the *Twelve hundred and sixty Days*, which are parallel to them, is to be fixed; the *Holy Spirit* having not been pleased to give the *precise Epochs*, or *Beginning of them*; but having left it to be searched out, by the *Industry* of those who consider *Times and Seasons*.

We are to take Notice then, that (c) *Gentilism*, consisting in the *Prædijce* of *Pagan* and *Idolatrous Customs*, was come to a great height about *A. D. 400.* and that

(a) 11 Days.
3 1/2 Years of Years.

(b) *Bevereg. Instit. Chronol. lib. 2. 4, 6, 7.*

(c) See *Mr. Mede's Apocalyp.*

there is great Reason to fix upon *A. D.* 437. for the *precise Year*, from whence the *Lord of Times and Seasons* thought good to date the *Beginning of its Times*, or *Reign*, may be made more than probable from these following Considerations:

(1.) Because it is the *precise Year*, in which the *Churches Purity ended*; it being the *Year* which compleats the *last Half Time* of the *Churches Purity*, weighed in the *Two Scales of the Ballance*, which appeared under the *Third Seal*, as hath been shewn on *Chap. 6. 5.*

(2.) Because it is the *very Year* from which the *Time, Times, and Half Time* are to be reckoned; as hath been already proved, on *Chap. 10. vers. 7. numb. 13.* Which being made equal to 1260 *days*, *Chap. 12. 6, 14.* the beginning of the *Date of the one*, must be the beginning of the *Date of the other*; and consequently of the *Forty Two Months* of the *Gentiles*, which run parallel to the 1260 *days of the Witnesses*, and of the *Woman in the Wilderness*. Of which, the *Reformation* beginning *A. D.* 1517. just at the *Entrance of Half Time*, is an illustrious Proof; as hath been observed on *Chap. 10.*

(3.) Because it is the *middle Point* betwixt the two remarkable *Half Hours*, made up into *One Hour*, at the *Ten Kings* receiving power with the *Beast*: Concerning which, see what hath been largely discoursed on *Chap. 8.*

(4.) If the beginning of the *Gentiles Months*, and of the 1260 *Days of the Witnesses*, be fixed at 437. there will be found to be a wonderful Congruity, according to the strictest *Mathematical Proportion*, betwixt the *Days of the Witnesses*, the *Gentiles Months*, and the *Months of the Beast*; who, as is evident from *Rev. 17. 10, 11, 12.* receiv'd not his power until he came to be the *Eighth King*, which was not until the End of *A. D.* 475. or the beginning of *A. D.* 476. upon the *Fall of the Western Emperour*. Now, if the *Gen-*

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tiles Months begin (a) A. D. 437. then they must end (they amounting in the whole, as hath been shewn, to 1222. Years) at A. D. 1659, sooner by Thirty Eight Years, then the 1260 Days End; which is the Exact Astronomical Proportion betwixt Solar and Lunar Time, as hath been before observed; and if the Beast's Months begin at (b) 476. then they will end at 1697. together with the Days of the Witnesses; and will carry on the Times of the Apostasy, from (c) the End of the Gentiles Months, to the End of all Antichristian Time, by the same Astronomical Proportion; consisting of Two Cycles of the Moon, or Golden Numbers. For it is to be observed; that the Church was Paganized before the Apostatizing Hierarchy attained its Bestial Power; and that therefore the Months of the Gentiles (who are the Members of the Apostatizing Church, before it had an Antichristian King) began before the Months of the Beast; upon whose Rise they fall into his Months; and are continued down with them, although only the Months of the Antichristian King came then into Publick Account; as after the Erecting of a Monarchy, or after an Interregnum, those only of the Supreme Prince do. And because these Times were given to the Beast, and Times are always reckoned from the Supreme Princes Reign; therefore the Gentiles Months are to be reckoned only as suppletory to the Beast's Months, by a kind of Intercalation of Thirty Eight Years; which by the All-wise disposal of Providence, is

$$\begin{array}{r}
 (a) \quad 437 \\
 1222 \\
 \hline
 1659 \\
 \hline
 38 \\
 \hline
 1697
 \end{array}$$

$$\begin{array}{r}
 (b) \quad 476 \\
 1222 \\
 \hline
 1697
 \end{array}$$

$$\begin{array}{r}
 (c) \quad 1659 \\
 38 \\
 \hline
 1697
 \end{array}$$

the *Exact Mathematical proportion* betwixt the Time of the Sun and Moon: to teach us by the very *Astronomical* difference here observed; that these were *Pagan, or Gentile Times*; the *Heathens* (a) generally observing the *Lunar Year*, and making it give place to the *Solar*; although this were more Ancient, Easie, Equal, and certain than the other; Because that their *Night Revellings* were wont to be celebrated upon the Rising of the *Moon*; and their *Idolatrous Festivities* depended upon the *Aspects*, and *superstitious* Observations of that *Planet*. Whereupon God indulged the (b) *Jews* the Observation of *New Moons*, and instituted *Festivities* of his own, which depended upon their *Phases* and *Appearances*; to take them off from following the *Pagan* ones; which yet they by degrees imitated. And therefore, I cannot but look upon the high *Contest* in the *Church*, about the *Day of the Paschal Solemnity*; (in the behalf of which an *imposing*, and a *domineering Temper* first appeared) and the regulating, and settling of it, according to the Motion of the *Moon*, to contain some Indications in it of an *Apostasy* then working in the *Church*; to which the *superstitious* Observation of *Holy Days* much contributed: whereas there was no *Day* at first observed as *Necessary*, but the *Lord's Day*; *Vallésius* (c) himself confessing, that although the *Primitive Christians* met on other *Days*, that yet it was *Voluntarily*; and that it was not the *Custom* to do so every where; and that *all* were not wont to frequent those *Assemblies*, where it was.

And I cannot also but observe further, That this *Paschal Cycle* of the *Moon*, after many *Corrections*, was settled up-

(a) Cary's *Chronological Account of Time*, Part I. B. i. Chap. 4. Spencer ubi *infra*.

(b) Spencer de *Hebræo. Legib.* pag. 715—744.

(c) Vallés. in *Euseb.* pag. 279. Pearson. *Leff. in Acta Apostol.* pag. 39, 40.

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on a *New Hypothesis*, in the very Year (a) 437, by Cyril of Alexandria; that proud and assuming Prelate, who (as that prudent Historian (b) Socrates notes) was the first Bishop that exercised Civil Power, and Coercive Authority, and advanced Ecclesiastical Jurisdiction at Alexandria, beyond its due bounds: For such Providential Congruities (if I may so call them) fatally, as it were, conspiring to signalize this Year, will, with other Concurrent Arguments tend much to facilitate our belief, that it is the very Epocha of the Antichristian Times; the Cycle of the Moon being then regulated, to shew that her Months were just beginning; and Usurpation upon Civil Rights, Tyranny and Persecution beginning then at (c) Rome, as well as at Alexandria; whereby the Mystery of Iniquity was gradually advanced into a Beastian Kingdom, by Leo the Great, and his Successors; and by Cyril at Alexandria; whose Bishops were the Conservators of the Moon's Paschal Cycle; about which so many (d) Councils had been held, and so many rash Decrees had been made, for the anathematizing of all who dissented from them, as Hereticks; and that in a trifling Controversie, grounded upon two contrary Traditions, one of which was submitted unto at last for the sake of Peace, rather than of Truth; neither Party being able to tell exactly which was in the Right: So dangerous a thing is it to give too great Credit to Traditions not recorded in Scripture; and to be wise beyond what is commanded in it.

(5.) The 2300 Evenings and Mornings, given Daniel 8 14. will also tend very much to the ascertaining of this Epocha: For if these 2300 Days, are so many Years, reaching from the first Year of Christ; A. M. 3459. to A. M. 5759.

(a) Petrus. De Cr. Temp. 2. 57.

(b) Hylor. 7. 7, 11, 13.

(c) Socrat. 7. 11.

(d) Dever. in Const. pag. 13. 188. Differ. Anq. Biscanic, pag. 487.

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which will be the *Vulgar Year* of our Lord, 1772; Then, if we take *Daniel's Seventy Five Years*, (which are immediately added by him, as has been shewn on Chap. 10. numb. 13. Paragr. 6. to the 1260 Days, as the *End of all Time*) from the Year of our Lord 1772; we shall come, going backwards in a *Regressive Order*, to the Year 1697. for the End of the *Forty Two Months*, and 1260 Days; which being also deducted from that Year, we shall arrive to the Year 437. for the beginning of the afore mentioned Days and Months.

But because this is a matter of great moment, I shall endeavour to state, and settle it, by these following *Observations* :

Obs. (1.) It hath pleased God to afford us a *Scripture Account of Time*, to be our sure Guide amidst the difficulties, and intricate Mazes of *Chronology*; and that, sometimes in common Numbers, and sometimes in Prophetical and Mystical ones: amongst which there is a very remarkable one in Dan. 8. 13, 14. Where a Line of Time is given, consisting of 2300 Days, called *Evening-morning*, in the Original Hebrew, in the Singular Number; perhaps to shew, that it was a continued Line of Time, consisting of many several *Six Weeks*, or Days of Years, answerable to the many particular Events to be transacted in them; which yet, for Memories sake, were contracted into One *Æra*; which might be called (as it is at the 26th Verse) *The Evening-Morning Vision*; and that with relation to the long Night of *Idolatry* and *Antichristianism*, called collectively, *Evening*; which was to precede the glorious Morning of *Christ's Kingdom*, at the Entrance of the seventh Thousand Year; the Type of which, the seventh day, is not distributed into *Evening and Morning*, as the other six days are; to shew, that it is to be all Light, without any *Antichristian Works of Darkness*: So that this Phrase, *Evening-Morning*, shews, That this was a Line of Time, reaching through

through the Evening of Three Idolatrous Monarchies, to the Morning of Christ's Kingdom.

Obs. (2.) In this Place of *Daniel*, a Question is put by an Angel to Christ, the *Wonderful Numberer*, who is the *Word*, or *Λόγος*. ('or so the (a) Words are to be understood), *unto how long*, or *unto when the Vision*, should last, or endure; as the LXX. have rightly supplied the Words; understanding them concerning the things represented in the *whole foregoing Vision*; and not only of those specified in this Verse; which are but a part of them; and are *particularly* mentioned, because they were things of the greatest moment, for which the Angel was most concerned; and being to be accomplished in the last place, were more immediately to be referred to, in the Answer which was to be returned. The Question proposed then is, *How long it was to be to the End of all those things which he had seen; of which the Particulars mentioned were to be fulfilled in the last place?* And the Words are to be rendred thus, according to the *Hebrew Text*; *How long the Vision, the Daily, &c.* and not concerning the *Daily*; the Question being, *How long the Vision*, as well as, *how long the Daily, and the Transgression of Desolation?*

Obs. (3.) This Question must, in all propriety of Speech, be meant, concerning a *Period of Time*, to be deduced from the beginning of the *Events* foretold, to the *End* of them; the Answer to the Question being, That the Vision should be *unto 2300 Days*; viz. *from the Time*, when the Effect of the *Vision* should first take place: according to which sense, a (b) Jew has thus acutely paraphrased this Verse; *Then the*

(a) *Poli Synops. in locum.*

(b) *Jachiad. in Daniel. per L' Empercur.*

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Angel answered, That the Streights in which they were, were to last from the very time of the Vision, to the Evening, or Night, of the Morning, or Day of the two thousand three hundred years.

Obs. (4.) It is expressly contrary to the very Words of the Text, to date these days from the ceasing of the daily Sacrifice; the Question being not, *How long shall it be from the polluting of the Sanctuary, to the cleansing of it?* but, *How long shall the Vision be?* That is, the whole Vision he had before seen, concerning the Medo-Persian, and Grecian Empire, as well as the taking away of the daily Sacrifice.

Obs. (5.) The Subject-Matter of the Vision is,

(1.) Concerning the Medo Persian Empire, Ver. 20.

(2.) Concerning the Greek Empire, their first King Alexander, and the Division of that Empire into Four Kingdoms upon his Death, Ver. 21, 22.

(3.) Concerning a Little Horn, or King, who was to rise out of One of those Four Kingdoms, in the latter time, or at the latter End of their Kingdom, Ver. 9, 23 which I take to be (at least principally, and in its chief mystical sense) the Little Horn; or Antichristian King, mentioned Dan. 7. 8. which came up from amongst the Ten horns of the Fourth Beast, which is the Roman Empire: and is said here at the 9th Verse, to come up out of the Four Notable Horns, towards the Four Winds of heaven; that is, out of the Western part of the World, or of the Universal Monarchy of the Grecians; where the Roman Power was seated; and where it first appeared in Macedonia, to encroach upon the Grecian; and the (a) Fourth

(a) Mr. Mede, page 634, 749.

Kingdom brought the *Third* into its Subjection, by conquering *Greece*, the *Western*, and *Head Province* of that Empire. Out of this *Western Horn*, or *Kingdom*, the *Roman Power*, with its *Little Horn*, amongst its *ten horns*, came forth; which alone is here mentioned; because that by it, the *Exploits* specified in the following *Verses*, were chiefly to be performed; many of which can also agree to no other, and none of them to any so properly as to the *Antichristian King*; who is certainly called a *Little Horn*, in the *7th Chapter*, and has *Characters* given him there, parallel to those in this *Chapter*; as in *speaking great things*, Ver. 8. in *having a look more stout*, and *fierce than his Fellows*, Ver. 20. in *prevailing against the Saints*, and the *holy people*, and in *being broken without hands*, by the *Ancient of Days*, Ver. 21, 22.

Obs. (6.) Although some passages of the *Vision*, from *Verse 9*, to *Verse 12*. may be understood of *Antiochus*, the *Type* of *Antichrist*; yet all of it, and especially the *Exposition* of it, from *Verse 23*, to *25*. cannot be possibly meant concerning him; who understood not dark Sentences, nor was a *King* of any great *Policy* or *Craft*, as this *little horn* is described, *Verses 23, 24, 25*. but is expressly noted by (a) *Historians*, to have behaved himself so strangely, and so unequally, that it was much doubted amongst the wisest, whether he were a *Fool* or a *mad man*.

And the *Characters* given in those *Verses* of the *little horn*, are so utterly inconsistent with the *Story* of *Antiochus*; and are so agreeable to the *Antichristian King*, that even *Dr. Moor* is at last forced to confess, *That this Passage was put in by the Spirit of Prophecy*, with a more peculiar respect to *Antichrist himself*, in whom they are more continually fulfilled, than to *Antiochus his Type*.

(a) Liv. lib. 41. Foy-Vaillant de Seleucid. Imper. 322. 341—351.

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Obs. (7.) A Day being taken in other parts of *Prophecy*, for a *Prophetical Day*, or a *Day of Years*; there is no Reason why it should be understood otherwise in this place; it being called here *Evening-Morning*, upon another account, as we have observed at the beginning of this *Annotation*; and not to shew (as *Dr. Moor* thinks) that *Prophetical Days* are not here meant, but *Natural Days*; which will amount but to *six Years, three Months, and twenty Days*; a very small space of *Time*, and which can be brought to comport only with the *six Years Prophanations of Antiochus*; which is but a part of the *Vision*, and cannot be here referred to; as appears from *Observation 4th*, and the following ones.

Obs. (8.) The *Vision* begins with the *Medo-Persian Empire*, as plainly appears from the *Explication* of it, *Verse 20*. And, if the *Vision* begins there, then the *Line of Time* must begin there too; because it is the *measure of it*, according to *Obs. 2, and 3*.

Obs. (9.) The *Vision* ends at the *cleansing of the Sanctuary*, as appears from *Verse 14*. Then shall the *Sanctuary* be cleansed, viz. at the *End of 2300 days*; which were to last to that time. Which cannot be meant concerning the particular cleansing of it by *Maccabees* from the *Prophanations of Antiochus*; because this could not be called the *Last End of the Indignation of God*; the *Temple* having been afterwards polluted, and blasphemed by the *Successors (a) of Antiochus*, and trodden under foot, and entirely destroyed by the *Romans*.

(a) 1 Maccab. 6, 6a 7, 33—50. and Chap. 9.

Obj. (10.) This *Line of Time* is not yet at an end; because the daily *Sacrifice* of the *Jews* is not yet restored, nor their *Desolations* determined; but they are still in a *despicable condition*, their *Sanctuary* and *City* being trodden under foot by the *Turks*, who at present have it in their possession.

Obj. (11.) The beginning of the *Medo-Perſian Empire*, is to be dated by the *Joynt Consent* of *History*, and of the latest and best *Chronologers*; from the taking of *Babylon* by *Cyrus*: from whence the *Scripture* reckons the *first year* of *Cyrus*; meaning thereby the *first year* of his *Reign* over the *Babylonian Empire*, which was the last of the *Seventy Years Captivity* of the *Jews*; and the *first* of their *Return* into their *Country*, upon the *Edict* of *Cyrus*.

Now from a due consideration of what hath been said, we may make some advance to the sitting of the beginning of the *Gentiles Months*: For if these 2300 years, are a *Line of Time*, reaching from the *first year* of *Cyrus* to the *cleansing of the Sanctuary*: Then if we gain the *true Epoch* of *Cyrus's First Year*, we may by consequence find out the *Period* of these *Years*, and the beginning and end of the 1260 years of the *Witnesses*, and of the *Forty-Two Months* of the *Gentiles*.

And here, because the Reasonings of *Chronologers* are very dubious; and their *Epochs* very different, and of an uncertain Foundation (as (a) *Spondanus* with just reason complains) I shall only desire this one equitable *Postulatum*, to be granted me; viz. that the *Scripture Accounts of Time*, as

(a) *Epitom. Baron* pag. 11.

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they are given us in the Hebrew (a) Text, may be received as Authentick; when they are supported by various evidence from profane History, and the consent of the latest Chronologers; amongst whom I shall pitch upon Spanhemius (b); as one of the latest, and the most accurate in his accounts; consulting others, as there shall be occasion. Now if we guide our selves by this Postulatum, we shall, perhaps, find this following Scripture Calendar, to be most exact.

	Years.
A. M. From the Creation to the Flood.	1656.
2083. From thence to Abraham's coming out of Chaldea. Spanhem. a pag. 135, ad 140.	427.
2513. To the Israelites coming out of Egypt. Spanhem. pag. 142.	430.
2993. To the beginning of the building of the Temple in the fourth of Solomon, 1 King. 6. 1. Spanhem. a pag. 143 --- 145.	480.
3029. To Solomon's death, and the revolt of the Ten Tribes immediately upon it in the first year of Rehoboam, 1 King. 6, 1. 11, 42. Spanhem. 149.	36.
3459. From the First Year of Rehoboam, to the First of Cyrus's Reign over Babylon, which was the End of the 70 Years Captivity.	430.

(a) Hanc supputationem recentiores Chronologi qui post Scaligerum Floruere, uno ferme consensu complexi sunt. Annon. Pagi Appar. Chronol. Pag. 1, 2.

(b) Chronol. Introduct. ad Eccles. Histor.

This Number is gathered, by adding the 390 Years of *Ezekiel's* bearing the sin of *Israel*, to the Forty Years of his bearing *Judah's* sin, *Ezek.* 4. 4, 5, 6. In which Chapter the Prophet shews,

(1.) That *Jerusalem* would be besieged, and the Temple and City burnt, according to what *Jeremiah* had prophesied; the Truth of which the People beginning to call in question, there having passed now Five Years since their Captivity, without any appearance, or likelihood of it; the Prophet is commanded, *Verse 3.* to lay siege to *Jerusalem* in a Type, to be a sign to them of the real siege approaching.

(2.) The Prophet is also commanded, *Verse 9.* to lie 390 Days (appointed by God himself to signify Years, *Verse 6.*) upon his left side, to bear, as in a Type, the Tears of the Punishment of the House of *Israel*, or the Ten Tribes. And then is expressly commanded, to lie again (*Verse 6.*) on his right side, to bear the Tears of the Punishment of the House of *Judah*, Forty Days, after he had accomplished the Three Hundred and Ninety; thereby plainly shewing the Forty to be different from the Three Hundred and Ninety, and not included in them, as Interpreters generally make them, with plain Violence to the express Words of the Text.

(3.) It is evident from the 13th Verse, that the penitential and course Dyet, prescribed to the Prophet, during the streightness of the Siege, (a freer Dyet perhaps being permitted him the remaining Forty Days after it) is not only a Type of the Famine and Misery they were to suffer; but also of the defiled and polluted Bread they were to eat among the Gentiles, during their Captivity; which is there evidently referred to, and not only the Siege of *Jerusalem*.

(4.) By the mention of the House of *Israel*, and *Judah*, separately and distinctly from each other; and by God's assigning a distinct Term of Years to each, is plainly intimated, that they are represented in this Vision, as in a divided State.

(5.) The

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(3.) *The Years therefore of their Iniquity, Verse 5: which the Prophet was to bear, must be the Years of their Iniquity, whilst they continued in a divided state; which can be no other then the Years from their first Division, and Idolatry under Jeroboam, until the End of the Captivity some of them were then under; particularly referred to Verse 13. So that the Prophet does here in a Vision shew them in Prophetical Days for Years, how long their Captivity should last; and that it should not be ended until Four Hundred and Thirty Years were compleated, from the time of their Division and Idolatry, which was the Iniquity for which they were carried Captive, and for which he was to bear their punishment in a Vision; shewing the time from their Defection, to the End of the Captivity.*

Concerning which Prophetical and Symbolical Line of Time, it is also further to be noted:

(1.) That the greater Number of Years of Punishment, are allotted to the *Ten Tribes*, because they were *First in the sin, and deepest in the Guilt*: Whereas the *Two Tribes*, because they walked (a) *Three Years*, after the Division, in the ways of David and Solomon, and were less guilty then the other; have their punishment assigned them after the other, and that of a less continuance. And the Prophet, when he bears their Guilt, is commanded to lie on his right side, to shew the greater Esteem God had of them; whereas he was bid to lie on his left, when he bore the Iniquity of Israel; which being the less worthy side of the Body, thereby is denoted the less value God had for them.

(2.) It may be observed, that this Number, *Four Hundred and Thirty*, is made up of *Two Numbers*;

(a) 2 Chronick. 11, 17. 12, 1.

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(1.) Of *Forty*, which is the time that the *Children of Israel* were to bear the punishment of the *Apostasy* of their *Fathers*, *Forty Days*, each *Day* for a *Year*, *Numb. 14. 33, 34.* And,

(2.) (a) Of 390, a Number, which if multiplied by *Seven*, makes up 2730 *Days* for *Years*; the exact Sum (b) of the 390, and 40 *Days* in *Ezekiel*, and of the 2300 *Evenings-Mornings* in *Daniel*: whereby is signified by the multiplying the *first Term* of their punishment by the Number *Seven*; that the *Jews* should lie under a *State of punishment* for their *Iniquities*, for 2730 *Years*; a multiplication of punishment by seven times, being the proportion of punishment settled by God, with respect to his people, *Levit. 26. 18, 21, 24, 28.* and that after the fulfilling of that *Term* of *Years* allotted to their bearing of their *Iniquity*, God would restore them to their *Land*, and remember his *Covenant*; according to what God hath promised *Levit. 26. 40-46.* Whereby, the *Extent* of the 2300 *days* of *Daniel*, to the *End*, and to the last *End* of the indignation, *Verse 19.* and to the cleansing of the *Sanctuary*, is wonderfully exemplified.

And now from hence we have gained a *Line of Time* of 430 *Years*, from *Solomon's Death*, to the end of the *LXX Years Captivity*, which is the first of *Cyrus*; which is made out also by *Dr. Beverley*, from a distinct *Enumeration* of the *Reigns* of the *Kings of Israel and Judah*, and the *fourteen*

$$\begin{array}{r} (a) \quad 390 \\ \quad \quad 7 \\ \hline 2730 \end{array}$$

$$\begin{array}{r} (b) \quad 390 \\ \quad \quad 40 \\ \hline 2300 \\ \hline 2730 \end{array}$$

Years

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Years assigned to the Visions of *Ezekiel's Temple*; and does not much differ from the *Calculations* of the latest *Chronologers*; who make this time to amount to 437, or 439 years at furthest; although they confess after all their *Pains*, that this *Line of Time* is very uncertain and obscure, for *Reasons* collected by (a) *Spanhemius*. And therefore amidst so much *doubt*, and *difficulty*, where can we find a *surer rest* then in *Scripture*; whose *accounts of time* will after all be found the most exact; and that, when *Profane History* and *Chronology* is most in the *Dark*, if we take in *Prophetical Time*, as well as *Historical*. And now having settled the beginning of *Cyrus's Reign*, or the *Epoch* of the *Medo-Per- sian Monarchy*, we have obtained the beginning of the 2300 years, and withal a *Line of Time* from it, to the *Cleansing* or *Justifying* of the *Sanctuary*, i. e. of the *Christi- an Church* Typified thereby, from all *Idolatry* and *Anticbri- stianism*, when the *Holy Place*, which is now shut, will ap- pear open in *Heaven*, *Rev. 11. 19* :

Which Account stands thus :

A. M.	From the beginning of the Medo Persian	} 2300
5759	Empire by Cyrus, to the cleansing of	
A.D. vulg.	the Sanctuary, Dan. 8. 13, 14.	
1772		

Which will end in the 5759th year from the *Creation*, and the 1772 year after *Christ*, according to the *common Account*. From which if you take *Daniel's 75 years*, you come to the end of the 42 Months, and the 1260 days; and so, by a regressive order, to the *Epoch*, or beginning of them at A.D. 437, as hath been already shewn on *Paragr. 5. pag. 210*.

(a) *Introdell. Chronol. ad Hist. Eccles. pag. 150—155.*

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All which is deduced by particular Accounts, and after a most accurate manner by Dr. Beverley, in his several Treatises, called *Scripture Lines of Time*; and stand as they are proved by him in this Order:

	Years.
1. From Cyrus to Daniel's 70 weeks	75
2. Daniel's Weeks	490
3. The time between the Weeks and the 42 Months	400
4. The 1260 days, or 42 Months.	1260
5. The 30, and 45 Years of Daniel	75

Which amounts to

years. 2300

3 And I will give Power [i. e. Commission and Ability of Testimony and Prophecy] unto my two " Witnesses [raised, and sent on purpose to testify to the Truth, and to denounce Judgments against the Apostasy;] and they shall Prophesie [i. e. declare and Preach " against it, and foretel Judgments;] a thousand, " two hundred and threescore days [of years,] clothed in Sackcloth " [i. e. in a Despicable, Afflicted, and Mournful condition.]

" To Witness, signifies to give Testimony to the Truth, against Errors and Corruptions; as the word is used, *Is. 55.* 4. *John* 18. 37. *Acts* 26. 16. and also to pronounce God's Judgments against sinners, as the word signifies, *Malach. 3.* 5. And the Witnesses are Two; because Two Witnesses at least, were required under the Law, for confirmation, *Deut.* 17. 6. 19. 15. and to shew that a small number, but a sufficient one, should be made use of to confirm the Truth: But chiefly in Correspondence to the Types in the Old Testament; where, these Witnesses are generally Two: and accordingly God here raises up Two Witnesses, to Witness and denounce Judgments against the Idolatry of the Christian Church; as Moses and Aaron, did against the Idolatry of Pharaoh, Egypt, Balaam, and Moab; as Elijah, and Elisha did against Baal, Ahab, Jezebel, and Ahaziah; and as Zerobabel,

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bel, and Joshua were Witnesses in Babylon during the Captivity.

“ So the Word Propheſie ſignifies frequently in the New Teſtament: Although the Proper import of it here ſeems to be the Foretelling of the Encrease and Ruin of Antichriſt, and of the Coming of Chriſt's Kingdom, to deſtroy him; which being the Future Events of this Viſion, the Propheſying, or Foretelling here mentioned, muſt relate unto them; particularly to the Kingdom of Chriſt, the Chief Subject of all the Prophecies of the Old Teſtament; which being not to begin to come into Event until the Expiration of the 1260 Days; it is until then under Prophecy, as a Future State: And the Witnesses propheſie of it, not only in their Diſcourſes and Writings, but by the mournful State they are in; which is alſo of it ſelf a ſignification that Chriſt's Kingdom is under a Delay, a Sealing, or a Prophecy; which are words of like import.

“ Theſe Days begin with the Forty Two Months of the Gentiles, and reach to the End of Antichriſtian Times, running parallel along with them; God taking care, that as ſoon as Gentiliſm came into the Church, there ſhould be Witnesses raiſed up to teſtify againſt it, and to inſtruct the people in the contrary Truth, by their Preaching, and their Sufferings. See num. 12.

“ This was the Habit of Prophets, when they denounced Judgments; particularly, of Elias, one of the Witnesses under the Old Teſtament, 2 Kings 1. 8. Zech. 13. 3, 4. Matth. 3. 4. And thus Mattathias, and his Sons, put on Sackcloth, when the Gentiles prophaned the Sanctuary, under Antiochus, 1 Maccab. 2. 14.

4. Theſe [two Witnesses] are [or are ſignified by what, in the Anti-type is represented by] the two Olive Trees [Zach. 4.] and the two Candleſticks [or Churches Rev. 1. 20;] “ ſtanding before [or Miniſtring unto] the God of the Earth [Zach. 4. 14]

7 The *Types* in this *Verse* are plainly taken from *Zech. 4.* And the *Witnesses* are called *Olive-Trees*, upon these *Accounts* :

(1.) Because they are to be *anointed ones* (*Zech. 4. 14.*) or *Kings* and *Priests* in *Christ's Kingdom*.

(2.) Because, as the *Olive Branches* (*Zech. 4. 12.*) they empty the *Golden Oyl* out of themselves into the *Candlesticks*, or *Churches* ; That is, impart to them the *Fruit* of those *Gifts* and *Graces* which they had received from the *Spirit of God*, and were as fully replenished with, as an *Olive Tree* is with *Oyl* ; Whereupon *Christians* are said to be *anointed by God* ; and the *Holy Spirit*, and the *Effects* of it, are called, *The Unction*, in *Scripture*, *2 Cor. 1. 21.* *1 John 2. 20, 27.*

(3.) Because the *Witnesses* were to perform the same *Offices* in the *Christian*, and against the *Antichristian Church* ; as *Joshua* and *Zerubbabel* did for the *Jewish*, and against *Babylon*, the *Type of Antichrist* ; who is called a *Mountain*, *Zech. 10. 4.* And according to the *Type* in *Zechariah*, the *Witnesses* are two *anointed*, or *chosen Servants of God* ; replenished with his *Spirit* (*Verse 6.*) who are to level the *Mountain of Antichristianism* (*Verse 7.*) and to finish, establish, and build up the *pure Church* (*Verse 9.*) and that out of *small things*, (*Verse 10.*) that is, *small beginnings*, and a *Sackcloth* or *contemptible*, and *afflicted condition*.

8 From hence it plainly appears, that the *Two Witnesses* are *Two Churches*, which are signified by *Candlesticks* in this *Prophecy*, *Chap. 1. 20.* as *Grotius* hath most appositely remarked on the place : And amongst the *Candlesticks*, or *Church Successions*, the *Office of Witnessing* must needs belong to the *Churches of Pergamus* and *Thyatira*, *Chap. 2.* because they are the only *Successions* wherein *Antipas*, or *Christ's faithful Antipapal Witness* is mentioned ; and are the *Churches* which were to witness against the *Antichristian Balaam*, and *Jezebel* ; as *Moses* and *Aaron*, *Elijah* and *Elisba*,
the

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the Types of Christ's Witnesses, did witness against the *Liter*al Balaam, and Jezebel, under the Old Testament.

“ To stand before, signifies to be ones *Servant*, in Scripture Phrase : And hereby is signified, that these Churches served God *purely* (nothing but what is *pure* being able to stand in his sight, *Chap.* 14. 5.) and *continually* ; as the *Angels* do, who stand before him, to receive and obey his Commands, *Chap.* 8. 2.

5 And if any man will [knowingly and wilfully.] hurt, [*i. e.* oppress, injure or hinder] them [in the course of their Prophecy ;] Fire²⁰ proceedeth out of their Mouths [*i. e.* the Efficacy of God's Word, and his Judgments and fiery Indignation, shall attend their Prayers, and their Preaching, *Is.* 4. 4 *Jerem.* 23. 29. *Malac.* 3. 11.] and Devoureth their Enemies [*i. e.* convinces, or confounds opposers, *Is.* 44. 26. *Jerem.* 1, 10. 5, 14.] and if any man²¹ will hurt them, he must [for it will certainly come to pass ;] in this manner²² be killed [by Spiritual, and not by Carnal Weapons *Zech.* 4. 6.]

²⁰ In this Verse there is a plain allusion to what *Elijah* did, 2 *Kings* 1. Whereby is signified, that God will certainly avenge them, and that according to the Threats and Judgments they denounce by his Spirit, and according to his Word.

²¹ This Repetition assures the Certainty of the Event, according to what the Scripture observes concerning the doubling of Pharaoh's Dream, *Gen.* 41. 32.

²² To wit, Spiritually (at the 8th Verse intimates, this Prophecy is to be understood) after the manner that Prophets are used to destroy ; that is, by denouncing God's Judgments, as *Jeremiah*, (*Chap.* 1. 10.) is set over Kingdoms to root out, and to destroy ; that is, to foretel, and prophesie their Destruction. Compare *Jerem.* 18. 7, 9. and *Ezek.* 32, 18. 43, 3. *Hosea* 6. 5. and Dr. Pocock on that place.

6 *These [Witnesses] have power to shut ²³ Heaven [i. e. to denounce this Judgment, Jerem. 1. 10.] that it rain not [i. e. that there be a Spiritual Droughth and Famine of the pure Word of God, Isa. 5. 6. Amos 8. 11.] in the Days of their Prophecy [Vers. 3.] and have power over Waters [i. e. People and Nations,] to turn them to B'ood, [i. e. to embroil ²⁴ them in Wars and Confusions,] and to smite the Earth [i. e. the Worldly and Antichristian part of it,] with all Plagues [viz. by preaching and denouncing them, Jerem. 1. 10.] as often as they will [denounce them, according to the Will and Word of God.]*

²³ A plain Allusion to what *Elijah* did, 1 *Kings*, Chap. 17, 1. 18, 1. 41. as in the next Words there is to *Moses's* turning the Waters into Blood, *Exod.* 7. 17.

²⁴ Which will be the Event of God's Word preached purely and efficaciously; not of it self, but consequentially, upon supposition of the sins and passions of wicked men, and the corrupt interests of the Antichristian Apostasy; as our Saviour, who was the Prince of Peace, yet saith, that he came to send a Sword upon Earth, *Matth.* 10. 34.

7 And when they shall ²⁵ have finished their ²⁶ testimony, the ²⁷ Beast that ascends out of the bottomless Pit [i. e. the Antichristian Apostasy, now in its Ascent, or Rise to the height of a Satanical Power and Kingdom, Chap. 2, 14. 9, 1, 2. Chap. 13. and 17, 8.] shall make War against them [i. e. oppose and persecute them after a more open and cruel manner than he had done before, *Dan.* 7, 21. 8. 9—12.] and shall [at ²⁸ last] overcome them, [i. e. prevail and prosper,] and [shall ²⁹ afterwards] kill them [by Anathemas, and Persecutions, and by ³⁰ suppressing and extirpating the Professors of the pure Religion.]

³¹ This seems to be the most Natural Interpretation of these Words; *postquam* being often rendred by *postquam* in (a)

(a) *Matth.* 9. 15. *Luke* 14. 8. *John* 8. 28.

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Scripture; and the (a) *Aorist* of the *Subjunctive Mood*, being often put for the *past Tense*; and accordingly the Words are thus rendred, in the *Vulgar Latin*, the *French*, and other Versions.

“ They prophesie the whole 1260 Days, but their *Testimony* is *finisbed*, before the *Beast* makes *War* with them; during which *War* they also *prophefied*; from whence it is evident, that their *Testimony* is some way *distinct* from their *Prophecy*, and is to end before it. Now the proper Notion of *propheying* in this Vision, relating to the foretelling of *Judgments* upon *Antichrist* (*Verse 5, 6.*) and of what belongs to the *Kingdom of Christ*, by which he is to be *destroyed*; the *Witnesses* may *prophefie*, in that sense, when they are *dead*; that is, *anathematized*, and *deprived of Church-Priviledges*; and the greater their *Persecutions* are, the more remarkable is the *prophetical State* they are in; and even when they are *literally killed*, they may *prophefie*, in the sense, that the *Blood of our Saviour*, and *Abel*, being *dead*, yet *speaketh*, *Heb. 11, 4. 12, 24.* But *Testimony*, supposing an *Ability* to appear *openly*, and to be *heard*, *believed*, and *credited*: the *Testimony* of these *Prophets* may be said to be *finisbed*, when they were *excommunicated*, and could not appear, and be *heard any more*, in the *capacity of Witnesses*, giving *Testimony*; but only in that of *Prophets*.

“ A *Metaphor* taken from *Daniel*, where *Idolatrours Monarchies* and *Kingdoms* are represented by (b) *Beasts*: And that the *Idolatrours Roman Apostasy*, or *Pagano-Christian Monarchy* is understood in this *Prophecy* by the *Beast*, will be more conveniently shewn (c) hereafter: In the mean while,

(a) *Poli Synopf. in locum.*

(b) *Vid. Mori Oper. Theol. pag. 598. Grot. in Dan. 2, 31. 7, 3. Matth. 20. 26.*

(c) *On Chap. 13. and 17.*

the Reader may consult Dr. Cressener's Learned and Judicious Treatise concerning the *Beast* in the *Revelation*, where he will find this great Truth evidently demonstrated.

From the (a) *Reduplication* of the Article in the Greek, it may be inferred, That the *Beast* was become *Notorious* and *Famous*; and from his being represented, as *actually ascending*, in the *Present Tense*, it may be concluded, that the Accomplishment of the *Testimony* was when the *Beast* was τὸ ἐρχόμενον τὸ ἀναβαίνειν; i. e. the *Rising*, or *Ascending Beast*, out of *Satanical Depths*, and the *bottomless Pit*, into a *Throne of Supremacy*, which was about 605. as hath been shewn on Chap. 9. 1.

For all this was not done at once, but by degrees, and not until after a long *War*, and *doubtful Combats*; according to the Description of the *Rise of Antichrist*, in *Daniel*, who was at first a *Little Horn*, and then waxed *Great*, but did not *prevail*, but by degrees, so far as to magnifie it self against the *Prince of the Host*, and as to cast down the *Truth* to the *Ground*.

This is most properly the *Death of a true Church*; which happens, when it ceases to be what it was before, as to *Outward Church Priviledges and Profession*; which is the *visible Life of a Church*.

8 And their dead Bodies [i. e. these Churches anathematized and suppressed;] shall lie [unburied;] in the rd Street of the great City [i. e. their Censures against them, and suppressing of them, shall be Publick, Open, and Notorious, through the whole Extent, and in the most conspicuous places of the Antichristian Jurisdiction;] which th spiritually [i. e. in a mystical sense, 1 Cor. 10. 4.] is th called [by the Spirit of God in this Prophecy;] th Sodom [for its Spiritual Uncleanness by Idolatry;] and th Egypt [for its Tyranny;

(a) Τὸ ἐρχόμενον τὸ ἀναβαίνειν.

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ny, and its innumerable Superstitions and Idolatries :] ²⁴ where also, [or in which great City] our Lord [Christ,] was crucified.

²⁰ By *Street* in Scripture, is meant, the *Broad, Open, and publick places of Concourse*, as the Word is used, *Matth. 5. 6.* and *Ezeker 6. 9.* Whereby is intimated, that some Churches in the most Conspicuous, and Eminent Places of the Roman Territories, (which is the City concerned in these Visions, and is called the (a) *great City*) should be persecuted, and *anathematized* by the *Apostasy*; and that the Devastations made upon the *Witnesses*, should be *publick*, and in *open view*; and that they should be capable of being raised and restored, contrary to what the wicked are threatened with, (*Job 18. 17.*) that *their remembrance shall perish from the Earth, and they shall have no name in the Street.*

²¹ From hence it clearly appears, that what is here delivered, is to be understood in a *Metaphorical* sense, by way of *Mystical Allegory*; which was common then amongst the *Jews*, and which the Sacred Writers, especially the Apostle to the *Hebrews*, makes frequent use of.

²² Or is, in a *Spiritual, and Mystical* Sense; for to *call*, and to *be*, are frequently used promiscuously in Scripture. Although I presume, the meaning of this place, given in the Paraphrase, to be the truest; for as *Gog* was prophesied of by the Prophets, under the Names of *Edom, Moab, Levathan*, and the other Chief Enemies of God, and of the *Jewish Church*, as the Prophet *Ezekiel* expressly declares *Chap. 38. 17.* So are the Idolatrous Enemies of the *Christian Church*, prophesied of, under the Names of *Aegypt, Babylon*, and the like, in *this Book*, and in the *Old Testament*.

²³ Thus *Jerusalem* is called *Sodom and Gomorrah*, *Ise. 1. 10.*

⁴ Christ was crucified at *Jerusalem*; which is here mentioned:

(1.) To shew, that this Slaughter of the Witnesses was to be under the Jurisdiction of the *Romans*; *Jerusalem* being then under their Dominion, and our Saviour being Crucified by their Authority: Upon which account his Suffering under *Pontius Pilate*, and his *Crucifixion*, which was a *Roman* Punishment, are mentioned in the *Creed*.

(2.) *Rome* is called *Jerusalem*, because it succeeded the (a) *Synagogue* in its Carnal, Hypocritical, and Persecuting Temper; and is a City that killeth the *Prophets* and *Witnesses of Christ*; as *Jerusalem* of old was wont to do.

(3.) Our Saviour is said to be *Crucified* at *Rome*, because he is crucified there in his (b) *Members*; to whom whatsoever is done, he imputes as done to himself: Whereupon he asked *Saul*, why he persecuted *Him*, when he persecuted *his Disciples*. And because the *Apostacy* Reigns there, which sin is particularly called, *the Crucifying of Christ afresh*, and the putting him to an open shame, *Heb. 6. 4--8*.

⁹ And they [or some] of the *People*, and *Kindreds*, and *Tongues*, and *Nations* [who shall be disposed to attend to, and take notice of this matter;] shall see [or diligently consider,] their *dead Bodies* [i. e. the deplorable, and ruinous State of these desolate Churches;] *three days*, and *an half* [see num. 37.] and shall not suffer their *dead bodies* to be put in¹⁰ *Graves* [i. e. to be buried in utter Oblivion, and to be in an irrecoverable condition, out of all hope of being restored, *Ezek. 37. 11--14. Hos. 6. 2*]

¹⁰ The same *Metaphors* that are here made use of, are also used in the same sense by *Ezekiel*, Chap. 37. 1-14. and by

(a) *Mori Oper. Theol.* 721, 728,
(b) *Matth. 23. 40, 45. Acts 9. 4.*

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Hof. 12. 14. where by *dry bones* in an open Valley, and by *dead bodies* in Graves, is meant a *hopeless condition*, without the least expectation of Recovery.

10 And they that dwell upon the Earth [*i. e.* the more sensual and earthly part of the Kingdom of the Beast;] shall rejoice over them, and make merry, and shall send gifts one to another [as in time of publick Joy, *Hest. 9. 19, 22. Nehem. 8. 10—12.*] because these *1200 Prophets* ³⁶ tormented [by their Reproofs, denouncing of Judgments, contrary Life and Conversation, and the progress of their Doctrine amongst the people, *Hof. 6. 5. Judg. 16. 6. Jon. 4. 9*] them that dwell on the Earth [*i. e.* the Antichristian People.]

³⁷ As the Prophets, and particularly *Elijah*, one of the Witnesses of the Jewish Church, are said to trouble wicked Kings and People, *1 Kings 18: 17, 18. 21, 20.*

11 And after three ³⁸ days and a half, the Spirit ³⁹ of Life from God entred into them [*i. e.* they were wonderfully revived, *Ezek. 37. 5, 8, 9, 10, 13, 14. Hof. 6. 2.*] and they stood ⁴⁰ upon their feet [*i. e.* were in a posture of Service and Defence; and appeared with Courage and Readiness to perform their Duty, *Ezek. 2. 1—3. 37, 10.*] and great fear ⁴¹ fell upon all them which saw them [revived so wonderfully, to the Joy of their Friends, and the Consternation of their Enemies.]

⁴² It is observed by the Lord Napier, that besides the Common Prophetical Day, which is taken for a Year in Prophecy; There is also a great and extraordinary Day in Scripture, which signifies not a Year, but any Time, to be determined by Circumstances; as the Word Day is used in the Day of the Lord, and in Man's Day. Now if Day signifie Time in Scripture, it may very well (a) signifie so in this place;

(a) Lord Napier on the Revel. Prop. 1. 14.

Mori Oper. Theol. pag. 179, and his Appendix to Dan. pag. 284—293.

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where it seems to be necessary, that *Three Days and an half* should be brought to comport with *Three Times and a half*, 1260 Days, and *Forty Two Months* : All which being of the same signification, there seems to be no reason, but that the *Three Days and a half* should be of the same Nature too ; especially if we consider, that the *Woman* in the *Wilderness*, which is the *Church*, or *Witnesser*, collectively taken, from whom it differs only in *Notion*, as the *Body* doth from its *Members* ; hath *Three Times and a half* allotted her, as well as 1260 Days ; to which there must be something proportionable in the Times of the *Witnesser*, which are her *Seed*, and are coeval with her : and that *Three Days and a half* are of the same Extent with 1260 Days, and *Three Times and an half* ; if you account the *Days* for *Years*, and then again resolve those *Years* into *Days*, denoting so many *Years*. But for the clearer stating of this Matter, it is to be observed ; that here is a plain Allusion to the time of our *Saviour's Continuance in the Grave*, which is said by the Evangelist *Matthew*, Chap. 12. 40. to be *Three Days*, although he say in the *Grave* only *one whole and entire Day* of them. For he was not entered until after *Three a Clock* in the *Afternoon* of the *Day* in which he was crucified, *Matth.* 27. 57. and rose again in the *Evening* of the *Lord's Day*, according to the Reckoning of the *Jews*, who begin their *Natural Day* at *Evening* ; or (to make use of those *Heathenish Names* of *Days* which we unnecessarily retain, that I may be the better understood) on *Saturday-Night*, just before the *Morning* of the *Lord's Day* ; he being already Risen (as the *Evangelists* testify, *Matth.* 28. 1. *John* 20. 1.) before *Day*, whilst it was dark, when the *Women* came to the *Sepulchre*, on the first day of the *Week*. So that according to our Reckoning, only a part of *Friday*, and that a small one, to wit, from *Three* in the *Afternoon* until *Evening*, when the *Sabbath-day* began, in the Account of the *Jews* ; *Friday-Night*, and all *Saturday*, un-
 til

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til towards Sunday-Morning, are called (a) *Three Days and Three Nights*; i. e. *Three Natural Days*, in Scripture; altho they consist only of the middle one entire; and but of a part of the First and Last Day. And from hence it is, that a very Sagacious (b) Person, thinks that the *Three Days and a half* in this place, are to be reckoned after the same manner; making them to be only proportionable parts of the 1260 Days, and of the *Times, and a half of the Beast*; as the *Three days* of our Saviour's being in the Grave, are only parts of the *Three Natural days*, of his continuance under death; which proportionable parts he calls *words*, or *Seasons*; intimate and pregnant *Time, and Time within Time*.

For as Christ's Death was towards the End of the *First day*, so is the *First Day* of the death of the *Witnesses* to be begun from about the End of the *First Time* (or 360 Years, reckoned from A. D. 437. where he begins the *First Time*, as hath been shewn on Chap. 10. num. 13.) which he places at A. D. 787. when the *Witnesses* were killed, and were dead, as to all open power and liberty of witnessing upon their being Excommunicated by the *Second Council of Nice*, after a long War about *Images*, called in correspondence to Prophecy, *Iconomachia*.

And then (this being the *First* of the *Three days and a half*) in proportion to our Saviour's being in the Grave the whole Sabbath day; he makes the *two whole Times*, consisting of 720 Years to answer the two whole Days of the *Witnesses unburied State*; which will reach to A. D. 1507. within *Ten Years* of the *Reformation*, begun A. D. 1517. when the *half time*, to which the *half day* is parallel, begun; as

(a) Dr. Hammond on Matth. 12. 40. and the Expositors on the 32d Article of the Creed.

(b) Dr. Beverley's *Vision of the Witnesses slain*.

See Alcazar in *Apocalyps.* pag. 439.

hath been before shewn. Upon which (in proportion to our Saviour's Rising at the beginning of the third day) some of the Witnesses began to rise, and were called *Protestants*, A. D. 1524. which Name he thinks (although grounded only upon a particular *Protestation*, made by some of the Princes of Germany, against the *Edict*) might be designed, and brought about by an over-ruling Providence, to signify, that they were *Witnesses* against the *Beast*, or *Protesters*, just then risen, and appearing to give Testimony, by way of *Protestation*, against the declining *Antichristianism*; there being a mysterious and fatal signification in some Names and Appellations, unforeseen by those that gave them (who might perhaps ground them upon idle and insignificant Reasons) which point out some Remarkable Events then unthought of.

And from hence he dates the Rising of the *Witnesses*, in the beginning of the *Half time*, or *Half day*; said yet to be after three days and a half; as our Saviour is said, *Mark* 8. 31. in the very same words (*μετὰ τρεῖς ἡμέρας*) to rise again after three days, although it were but at the beginning of the third day, and that very early, as soon as so much of the Night was past, as that it might be called the third day: although he thinks it to be a partial and an imperfect one, suitable to the dark Evening (for so it was, *John* 20. 1.) of the third day, when our Saviour arose; and to the imperfections of *Half time*: During which, there are to be continual Advances of the Reformation, and Endeavours after a higher pitch of purification; which yet shall not be complete; nor shall there be an entire Resurrection of all the *Witnesses*, until the End of the last half time; which he determines at 1697. upon Reasons given before; even as our Saviour, who was seen before only by some few, appeared not unto all his Disciples, until Evening, *Job* 20. 19.

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Now this Hypothesis is so agreeable to the other parts of this Vision; and so gracefully proportionable to the Type of our Lord's Death and Resurrection; and so strongly supported by several Remarkable Passages of History; as the War about Images, the Decree of the second Council of Nice, establishing them; and the Reformation appearing just at the Half Time, or Half Day; that I cannot but give my Assent to it; and that after much deliberation, and trial of the truth of it. Only I cannot but also do so much Justice to the contrary Opinions of some Famous Men, as to give the Reader a View of them, and to place them in the best light I can.

(1.) It is the Opinion of (a) Mr. Mede, (and of Bishop Usher) That the whole Body of Protestants should be oppressed, and totally subverted for a short space; and that towards the End of the 1260 days, when they shall be finishing, and completing their Testimony. Which Opinion is refuted by Dr. Moor, in his Appendix to Daniel; and seems to me to be highly improbable, because it supposes, that the Witnesses had never been slaughtered before, nor lain dead in the Streets of the Apostate City; which is utterly contrary to all History.

(2.) Monsieur Jürieu, and other Famous and Judicious Persons, have thought that the Churches of Piedmont, and of France, are the Two Witnesses; and have accordingly remarked several things relating to their Rising after three years and a half. Concerning which Opinion these following things may be observed:

(1.) That these Two Churches are of a very Ancient Original, probably planted by Apostolical Men in the First Ages

(a) Mede's Works, pag. 483, 760, 766, 850, 924.

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of Christianity ; the former being the Remains of that part of the Churches of the Diocess of Italy, which were under the Bishop of Turin ; who are commonly called the Waldenses ; and the latter (not called Albigenſes, until after the Council at Alby in Languedock. A. D. 1178.) being the Succeſſors of the Ancient Churches of Gaul. For which ſee Learned Mr. Allix's Accounts of thoſe Two Churches.

(2.) Theſe two Churches have maintained from the beginning their Independency (a) from that of Rome ; and have witneſſed in all Ages againſt the Apoſtaſy (b) from the beginning of it ; always aſſerting the Pope to be The Antichriſt ; and attributing to him the Characters of him given in this Prophecy, of which they were diligent Readers: Upon which Account alone, their Adverſaries having nothing elſe to object againſt them, they were ſeverely perſecuted ; becoming thereby after a moſt remarkable manner, Antipas, Chriſt's faithful Martyr, and Witneſs againſt the Papal Corruptions.

(3.) Theſe faithful Churches were placed by Providence, like Candleſticks on a Hill ; being ſituated, as Mr. Allix remarks, amongſt the Alps, and Pyrenean Mountains, that they might be expoſed to the view of Four or Five Kingdoms all at once ; one of them being planted in Italy, the very Seat of the Beaſt ; and ſhining there (according to their own Motto and Device) as a Light in the miſt of the Egyptian darkneſs of the Apoſtaſy ſurrounding them ; and the other poſſeſſing the Southern parts of France, that it might the better convey the Purity of the Goſpel into Spain, over the Mountains, and

(a) Allix. Du Pin de antiq. Eccleſ. Diſciplin. pag. 23. 27. 82—56.

(b) Allix Remark. on Alb. Chap. 19. on the Church of Piedm. pag. 188. 207—210.

into England, and other places from the Sea-Coasts; which was actually performed (4) by them with great success; some Remains of their Doctrine continuing in Spain until the times of the Reformation; and the Lollards, and the Followers of Wickliff, in England, having been instructed by them.

(4.) As no Churches can shew a fairer Account from the most early times of faithful Witnesses against the Apostacy; so can none parallel the Persecutions they have undergone from the Papacy; or pretend to a better Title, to prophesying in Sackcloth, for 1260 Years, being warred with by the Beast, killed by him, and lying dead in his great City, than they can. Insomuch, that although the Title of Witnesses may be justly given to all the other Bodies of Christians, who have testified through all Ages of the Church, against Antichristian Corruptions; yet they must be confess'd to have the Preheminence upon many Accounts: but especially by reason of their Visibility, and uninterrupted Succession from the Times of the Apostles; their Constancy, Zeal, Courage, and Success (most Nations having received the purity of the Gospel from them) their Sackcloth, and mournful condition; and their dreadful and unparallel'd sufferings from the Papacy; under which they are still in a state of Death.

(5.) But although these Churches are the most Eminent, and most Consistent Body of Christians, concerning which it can most properly be said, that they have prophesied, as Candlesticks, or Churches, regularly, and orderly constituted, in a continued Succession of Pastors and People; and that by emptying the Oyl out of themselves into other Churches; most of which owe the Reformation to them: Yet they are not the only Body of Christians which are to be accounted

(4) Allix's Remarks on the Albigs. pag. 222—237.

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Witnesses; and of whom it may be said, that they shall prophesse 1250 Days. For the *Albigenses*, or *Churches of Gaul*, are accounted one of the *Witness-Churches*; which yet cannot shew an orderly, continued Succession from the beginning of the *Apostacy*; which is clear, and uninterrupted only in the *Succession of the Churches of Piedmont*: And all the faithful *Christians*, in the *Communion of the Apostacy*, but not of it, who have, through the Succession of all Ages, witnessed against it; are to be accounted *Witness-Churches*; that is, States or Successions of Faithful Witnesses, as *Church* is used in the *Vision of the Church-Prophecy*.

For by the *Two Witnesses* are meant (as appears from the Notes on *Chap. 2. 12--29.* and on *Chap. 11. 4. num. 18.*) in general, *Two Successions of Faithful Christians*, witnessing from the Beginning of the *Apostacy*: the one in the *Communion of it*, typified by *Pergamus*; the other in a distinct *Communion from it*, typified by *Thyatira*, the Emblem of those pure *Reformed Churches* which are under the power of *Anti-christian Princes*; and are not Established by Laws, and maintained by *Reformed Magistrates*, as the *Sardian*, and *Philadelphian Churches* are; which rose out of the other *Two Successions* at the beginning of *half Time*; and are still *Witnesses*; but *Witnesses* risen to an imperfect State; altho under *Reformed Princes*: Whereas the other are *Witnesses still lying dead in the Streets of the City*, as the *French Churches* do: or else risen only to some Favour and Protection; but within and under the Dominion of *Princes of the Apostacy*; as the *Churches of Piedmont*. For during the space of *Half Time*, until the *Three Years and a Half* are fully ended; many of the *Witness-Churches* may lie dead; and none will be raised to a perfect State by the Spirit of Life from God. But as for those *Churches of the Reformation*, who are under *Reformed States*; they being already raised to Life, cannot again return to *Popery*, or be utterly extinguished by it; because they having been raised by Christ, cannot die again:

Only

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Only as to whatsoever remains of *Antichristianism*, may be in any of them.

(6.) God (a) hath ordained, that *the Persecutions of wicked and Antichristian Tyrants* should sometimes end after *three Years and a half*; in congruity to *the three times, and three years and a half of the continuance of Antichrist*; and to *the Resurrection of our Saviour after three days*; this being the time in which *the Church* may have *hope of deliverance*, according to *the Type of Christ's deliverance from the Grave*; a longer continuance of Persecutions being apt to make *the Church* despond; which expects (according to *Hosea 6. 2.*) a *Revival and Resurrection on the third day*; and is out of ordinary hopes, if it last *a day longer*; as *Martha* despaired of *the Revival of Lazarus*, because he had been dead *four days*. And thus it is observed, that (b) *Antiochus*, a *Type of Antichrist*, oppressed *the Jews* for *three years and a half*; and that the Persecution under (c) *Nero*, and that in (d) *England* under *Queen Mary*, and in *the Netherlands* under *Duke D'Alva*, lasted for the same space of time: That it was much (e) about that time from the *Coronation of the late King James*, to the *Arrival of King William into England*; and from the *Revocation of the Edict of Nantz*, *October 11, 1686.* unto *Their Majesties Coronation*, *April 11, 1689.* when a *Spirit of Zeal and Courage* entered into the *Protestants of France*; That it was about that time, from *Tyrconnell's* entering upon the *Government of Ireland*, *Feb. 6, or 12. 1685.* unto his *Majesties signal Success in Ireland*, in *July, and August 1690.* And (lastly) that the *Protestants of the*

(a) Alcazer in locum, pag. 420, 421, 439.

(b) Grot. in Dan. 7. 25.

(c) Alcazer, pag. 420, 421.

(d) Poli Synops. in Apoc. 11. 19.

(e) Jerieu's Pastor. Let. Tom. 3. Let. 21.

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Valleys (a) of *Piedmont* returned to their Countrey at the precise Term of *Three Years and an half*, after their total *dissipation*. For by an *Edict* dated *Jan. 31. 1686.* their Religion was forbidden upon pain of *Death*, their *Churches* were ordered to be *demolished*, and their *Ministers* to be *banished*; which *Edict* was published in the *Valleys*, *April 11.* and was put in Execution by the help of *French Troops*, who attacked them on the 22^d of the same Month, and totally subdued them in the following Month of *May*; when many of those poor people were *killed*, and *barbarously slaughtered*; and the miserable Remains of them, were permitted to depart; who after a tedious March in the depth of *Winter*, arrived at *Geneva* the *December* following of the same Year 1686. But about *three years and a half*, after their *dissipation* (they having in the mean while, been kindly received by their *Neighbours* of *Switzerland*, *Geneva*, *Holland*, and others; and not suffered to be put in *Graves* by the *Papist Nations* round about them; who appeared in their Favour) All on a sudden, they took an *Unanimous Resolution* of returning into their Countrey; and that at first against the Advice of their Friends, who altogether despaired of their Success. And accordingly, about the beginning of *September*, 1689. they passed the *Lake of Geneva* secretly, and without the knowledge of that Government; entered into *Savoy* with their *Swords* in their hands, recovered their Ancient Possession, and established themselves in it by the Month of *April* 1690. notwithstanding the Opposition of the *Troops* of *France* and *Savoy*; Of whom they killed great Numbers, with an inconsiderable Loss

(a) See *Monsieur Jurieu's Pastoral Letters. An account of the Vaudois, Printed at Oxford, A. D. 1688.* Peter Boyer's *History of the Vaudois, Printed at London, 1692.* The *History of the Negotiation between the Duke of Savoy, and the Countrey of Switzerland, Printed at London, 1690.* *Lettres sur les Matieres du Temps, Tom. 3. Pag. 198.*

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to themselves, who were but a few, in comparison of their Enemies. Upon which the Duke of Savoy finding them to be encouraged and assisted by Foreign Princes, recalled the rest of them, and re-established them by an *Edict* dated June 4. 1690. with Liberty for the French Refugees to return with them; three years and a half after their total dissipation, in the End of October 1686. For although they were not Established by the Civil Power, until the beginning of June, a Month after the Expiration of the three years and a half; yet they had regained their own Possessions, and expelled the Strangers out of them by April; and had received great Assistance in May, just at the End of the forementioned term of Years.

Now although I must confess that there are many things very much to be taken notice of in this Account; yet it cannot be the Resurrection here pointed at: because the Sister Witness Church of France, still lies desolate, and dead in the Street of the great City; and what hath already been performed in Favour of the Waldenses, comes so much short of what may be justly thought to be meant by the Resurrection here foretold, that I cannot look upon it, but as a Providential Congruity (if I may so call it) and a Pledge and Earnest of a much greater Life, and that of a more spiritual Nature than what hath yet happened unto them: which I pray, hope and humbly believe, upon Prophetic Grounds, in which I trust God has graciously assisted me, not to be far off.

²⁸ This is plainly taken from Ezekiel's Description (Chap. 37.) of the Restoration of the Jews from Babylon, and of what will come to pass at their final Restoration, of which the former was but a Type. Whereby is signified, that God shall extraordinarily revive the Witnesses which are in a dead condition, and mightily assist the Churches which are already raised, to imperfect degrees of Life, Gifts and Graces; and so are consequently still in a Sackcloth and mourn-

ful Condition, for the continuance of Judaism, Paganism, and Antichristianism in the World, and the Imperfections of its own State: so that they shall be seen, and taken notice of by all; as standing upon their Feet: That is, as being in a steady Posture of Self Subsistence and Defence; and that after an Eminent, and most Conspicuous manner, Zech. 14. 4.

³⁹ For they shall stand upon their Feet, an exceeding great Army; according to what is prophesied of the Jews, Ezek. 37. 10.

¹² And they [i. e. the Witnesses standing upon their Feet in a Posture of readiness, and Preparedness;] heard a voice from Heaven ⁴⁰ [i. e. had an extraordinary call, and a Divine impulse;] saying unto them, come up hither [unto a state of Security, Purity and Glory;] and they ascended up to Heaven ⁴¹ [i. e. enjoyed a pure, and Holy Church-State;] in a [bright, *Matt. 17 5. Acts 1 9.*] cloud [i. e. in Glory;] and their Enemies ⁴² beheld them [i. e. their great change and advancement was visible and notorious to all, even to the Antichristian Apostasy.]

⁴⁰ From hence, and from what goes before, it is manifest, that this will be performed after an extraordinary manner, by the more immediate power and assistance of God; from whom *the Spirit of Life came*, and all the Preparations and Abilities for the performance of this great Action.

⁴¹ Their Church State is called Heaven, in opposition to the Antichristian one, which is called Earth, and the World; and because of the security from Persecution, which should attend it; and the Purity of its Doctrine, and the Holiness of it, and its Professors; and the Glory, Honour and Esteem it was to be in amongst Men; especially Supreme Powers, who are denoted by Heaven in this Prophecy, Rev. 12. 4.

And a pure Church State is called Heaven, because it is a Resemblance of the Kingdom of Heaven, as it shall be upon Earth; and is an Exemplar of what is actually decreed, performed and represented in Heaven in behalf of it, before the Throne

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Throne of God ; as appears from *Chapters Fourth and Fifth*.

⁴² Here, as well as in what goes before, is a manifest Allusion to the Circumstances of *the Ascension of our Saviour* ; but with this difference, that *only the Apostles, or chosen Witnesses beheld Christ's Ascent* ; but here, even the *Enemies of the Witnesses* are to testify it, it shall be *so Notorious and Convincing to all*.

13 *And the same hour* [i. e. about the same time, but after their ascent, Chap. 8. 1. Num. 11. Chap. 9. 15.] *was there a great * Earthquake* [i. e. a commotion, and suddain change of thing, in the World, and especially in the Apostasy⁴³ ;] *and the⁴⁴ tenth part of the [great] City* [i. e. of the Roman Antichristian Kingdom, ver. 8. chap. 17. 18] *fell* [by the commotion, change, or Earthquake ;] *and in the Earthquake were slain⁴⁵ of Men seven thousand ; and the remnant* [or the remaining successions of Men to the Kingdom of Christ. See chap. 2, 24. 3, 2.] *were affrighted* [at these Judgments ;] *and gave⁴⁶ Glory to the God of Heaven* [alone ; and not to Saints and Images as had been before done.]

* As there was at our *Saviour's Death*, and *after his Resurrection*, *Matth. 27, 51. 28, 2.*

⁴³ Which is called *Earth* in this Prophecy.

⁴⁴ By τὸ δέκατον τῆς πόλεως, may be meant,

(1.) *The Tenth part of the City* ; *μῆκος* being understood ; and then it may denote *Rome, as under the Papacy* ; which Mr. Mede supposes to be the *Tenth part of Old Rome* : or rather because it is doubted, whether Mr. Mede's Dimensions of *Old and Modern Rome*, be exact ; some One most Notable *Kingdom of the Ten*, into which the *Western Roman Empire* was divided ; as is observed on *Chap. 17*. Whereby the *Kingdom of France* may most peculiarly be denoted ; which was the *Tenth part of the City* ; that is, the *last of those Ten Kingdoms* which arose out of the *Ruines of the Roman Empire*, and gave their Power to the *Beast* ; as may be seen in
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the Catalogue of them, given by the Judicious and Learned Author of the Book de (a) *Excidio Antichristi*.

Or, (2.) By the Tenth of the City, may rather be meant the whole Papal Jurisdiction; called, the Tenth, because it is symbolized in Prophecy by Ten Toes, Ten Horns, Ten Kings, united under the Papacy; as will be shewn on Chap. 17. For *Τὸ δέκατον τῆς πόλεως*, may signify, not the tenth part of the City, but the *Δεκαρχία*, or Decem-Principality, the State of the Antichristian Jurisdiction, or City, after it came to have Ten Kings; as *τὸ τέταρτον τῆς γῆς*, Chap. 6. 8. signifies not the fourth part of the Earth, but the fourth Earthly Kingdom, or Monarchy; which is a Sense of the Phrase more comprehensive than the former, and more suitable to the symbolical Genius of this Prophecy. And it is said to fall; that is, to be ruined and destroyed in the Commotion; as Babylon is said, by the Prophets, to be fallen, or destroyed.

4. In the Greek it is, *were slain Names of Men seven thousand*. By *Names of Men* (as Dr. Moor observes) may be meant Titles, Dignities, Offices, and Orders of Men, by which they are named, and distinguished; or the Men themselves, who were Men of Name or Repute, upon those, and such like Accounts; as *Vile or Base Men*, on the contrary, are called, *Men of No Name*, Job 30. 8. And by *seven thousand of them being slain*, is meant, that there shall be a Perfect, Total and Solid Overthrow of the Popish Hierarchy and Jurisdiction; which shall entirely be slain, or cease to be what it was before; which is signified by Seven, a Perfect Number, multiplied into a Thousand, a Cubical, Solid Number: as 1 Kings 19. 17, 18. from whence this Expression is taken, God saith, that he had seven thousand left in Israel; That is a perfect Number

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of pure Worshipers, reserved entire in secret. See Notes on Chap. 1, 4. 7, 4, 5. 9, 5. 20, 4.

⁶ To give *Glory to God*, is to confess their Faults, and acknowledge the Righteousness and Justice of God in his Punishments, as Achan did, Josh. 7. 19, 20. and Nebuchadnezzar, Dan. 4. 34. . . 37. and thereupon to Honour and Worship him after his own manner; and to forsake their former idolatry, Rom. 1. 21, 25.

¹⁴ The second *Wo* ⁴¹ [of the sixth Trumpet, viz. Turkish Mahometism, chap. 8, 13, 9, 12.] is *past* [already;] and *behold* the third ⁴² *Wo* [viz. that of the seventh Trumpet upon Antichristianism, chapters 14. 15. 16.] cometh quickly ⁴³ [into event, and execution, after the second is past; upon the sounding of the seventh Angel, chap. 10, 7. 11, 15.]

⁴¹ The *First Wo* is that of the *Locusts*, or *Saracens*; the *Second* of the *Horsemen of Euphrates*, or the *Turkish Mahometans*; the *Third* is the *Wo* of the *seventh Trumpet*, or *Angel* upon *Antichristianism*; which is largely related in some of the following Chapters. And in this Verse is plainly asserted,

(1.) That during, or rather *after the Earthquake*, and the Effects of it, upon the *Ascend of the Witnesses into Heaven*; the *second Wo*, or *Turkish Mahometism* should pass off; and that more particularly from the *Grecian Churches*, and their *Empire*, or *Imperial Seat*: For it is here said, *after the Vision of these Events*, that the *second Wo* is *past*; that is, it was then *past in Vision*; and consequently was to pass off in the Event and Completion at the time immediately following the fulfilling of the foregoing Vision.

(2.) That the *Third Wo* of the *seventh Angel* upon *Antichristianism*, was to follow quickly, upon the passing off of the *second Wo*; that is, upon its ceasing to be a *Wo*, or a Scourge to *Antichristianism*; for which End it was designed

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ed by God : who will then inflict *Woes* of another Nature upon them.

And (3.) That the *Effects* of the *seventh Trumpet* shall not take up any long time in their accomplishing ; but shall be performed with *speed*, and of a *sudden* ; which may perhaps be the meaning of *ῥῆξαι τὸν καιρὸν* : for, as a Judicious Person hath acutely observed, the *sixth Trumpet* comes immediately after the *Fifth*, as well as the *seventh* after the *sixth* ; and therefore it cannot be distinguished from the others by its *immediate Succession*, which is common to them all ; but by the *speed* of its *Motions*, and the *quickness* of its *Events*.

15 And the seventh ⁴⁸ Angel sounded ; and there were great [or loud,] voices] of acknowledgment, of the Kingdom of Christ, and of Thanksgiving for it ;] in Heaven [or in the Heavenly pure state of the Christian Church, num. 41.] saying, *The Kingdoms of this World, are become th Kingdoms of our Lord* [God the Father ;] and of his [Son] Christ, and he shall reign for ever ⁴⁹ and ever [Dan. 2, 44, 7, 14, 18, 26, 27.]

⁴⁸ Seven is a Number of Perfection, and hath a reference in this Vision to the *Kingdom of Christ* ; which is here foretold should come upon the *sounding of the seventh Angel* ; and is to consist, not in *destroying*, but in *reducing the Kingdoms of this World* ; that is, the *several Civil Governments* of it, to a Constitution suitable to Christ's Gospel, whereby they become his *Kingdoms* ; and in *Christ's Reign* over these *Kingdoms* thus modelled ; which shall be *for ever and ever* ; That is, to the End of all succeeding time here upon Earth ; no other Empire or Kingdom being to succeed it, 1 Cor. 15. 24--29. But of this we shall have Opportunity to discourse more fully hereafter, on the *three last Chapters*.

⁴⁹ *Αἰών* (a) signifies in Scripture an *Age of the World*, or

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some eminent Period of it ; more particularly that of the *Jewish Church and State* ; and therefore by *αιῶνες τῶν αἰώνων*, seems here to be denoted the End of all the *Periods*, or *Divisions of Time*, consummated in that of the *Messias* ; which is called the *αἰών*, *World*, or *Age to come*, by the *Jews*.

16 *And the four and twenty* ⁵⁰ *Elders* [or representatives of the Jewish Church, chap. 4. 4, 9, 10] *which sat before God on their seats* [in a posture of Authority, as being to reign with Christ ; yet fell upon their Faces with great humility and reverence,] *and worshipped God* [upon this happy, and glorious change of things.]

⁵¹ Here is an Acknowledgment of *Praise and Thanksgiving* to God ; according to the usual manner in this Prophecy ; as hath been before frequently observed ; and that made by the *Twenty Four Elders*, the *Representatives of the Jewish Church* ; and by *Voices* in the former Verse, which perhaps proceeded from the *Four Living Creatures* who are the *Voices*, or *Speakers* in the sixth Chapter.

17 *Saying, We give thee thanks, O God Almighty, which art, and wast, and art to come* [i. e. the Eternal Jehovah ;] *because thou hast taken* ⁵² *unto thee thy great* [or extraordinary] *power* [which hath been hitherto usurped by Satan, Mahometism, Antichristianism, and the wicked Powers of this World ;] *and hath reigned* [visibly, and powerfully in Truth and Judgment without any rival.]

⁵³ Here is declared the *Succession of Christ's Kingdom* ; as it is the manner to *proclaim* the *Succession of Princes*.

18 *And* [or although ⁵⁴] *the Nations* [or Gentiles, that is the Paganizing Christians, verse 2.] *were angry* [for being cast out of the visible Church, which they had defiled and usurped, verse 2.]

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Pfal. 2. and 99. 1.] and [or butⁿ] thy wrath^{is} is come [or is ready to be poured forth and executed upon the living;] and the time of the Dead [is come;] that they should be Judged [both good and bad according to their Deeds;] and that thou shouldst [in that time of Judgment;] give reward unto thy Servants the Prophets [or Witnesses of the Jewish Church; or Ministers, Dan. 12. 3.] and to the Saints [or eminently holy Persons of the Christian Church;] and [to all] them that fear thy Name [in every Nation according to the light and talents God hath given them, Acts 10. 2, 34, 35.] small and great [in Office or Graces; who shall be rewarded according to what they have received, and the use they have made of it; Mat. 25.] and shouldst destroy them [of all sorts] which destroy [or corrupt] the Earth [by their Tyranny, Wickedness, and Antichristian Apostasy.]

ⁿ In both these Senses the Article is used in Scripture, according to its Acceptation in the Hebrew of the Old Testament, Gen. 15. 10. 17. 5. Job 17. 10. Jerem. 11. 17. and in several other places.

¹¹ This Verse relates to the Time of Trouble, mentioned Dan. 12. 1. and the great Battle, Rev. 16. and the Resurrection and Judgment, mentioned in the last Chapters; which shall be particularly discoursed of in their proper places.

¹² And the Temple of God [i. e. his pure Worship] was opened in Heaven [i. e. became visible in the Church;] and there was none seen in his Temple [which before was measured, sealed, and shut up, verse 2.] the Ark^{is} of his Testament [i. e. the greatest Mysteries of Religion, which were before obscured by Antichristianism, were most clearly made known;] and there were lightnings, and voices, and thundrings, and an Earthquake, and great hail [i. e. high, and clear Manifestations, and signs of Christ's Kingdom, Mat. 24. Rev. 4, 5. 8, 5.]

¹³ The Ark of the (a) Testament was always kept se-

(a) Numb. 4. 5, 25. 1 Sam. 6. 15. Exod. 25.

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cret, and covered, and was to be seen only by the *High Priest* once a year ; whereby the *Mysteries of Religion* are Typified ; which the *Angels desire to look into*, and were not Revealed unto them but by the *Church*, 1 *Peter* 1. 12. *Ephes.* 3. 10. Now these *Mysteries*, called here, the *Ark of His*, that is, *Christ's Testament*, or *New Covenant*, which were mightily obscured and perverted under the *Reign of Antichristianism* appear opened ; that is, clearly manifested unto all, *Jews* as well as *Christians*, now united into One Body ; from whom also they had been for a long time hid, by *Types* and *Veils*, and a *Judicial Blindness*, 1 *Cor.* 3. 13---16. *Rom.* 11. 25. Which *Temple* here opened, and the *Ark* seen it ; are more fully and largely prophesied of by *Ezekiel*, from *Chapter the 40th* to the End of his Prophecy.

C H A P. XII.

The Text.

1. **A**ND * *there appeared* [in vision;] *a great wonder* [or prodigious sign portending great things;] *in Heaven*† [or in the pure Primitive Church State;] *a Woman* [i. e. the Church, the Spouse of Christ, *Isa. 54. 1. 2 Cor. 11. 2. Eph. 5. 32.*] *cloathed* [or Environed] *with the Sun* [beams, shining all about her; i. e. full of Communications of Glory, Purity, and Holiness, from Christ the Sun of Righteousness; *Malac. 4. 2.*] *and the Moon* [i. e. Antichristianism] *under her feet* [i. e. in contempt, and in subjection to her;] *and upon her Head a Crown* of twelve Stars [representing the twelve Apostles, *chap. 1. 20.*]

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* The *Beast* having been but just mentioned in the former Chapter, Verse 7. the Holy Spirit doth here (according to the Custom of Scripture, which takes occasion from the bare mention of a thing, to give a larger Account of it) begin to set forth who he was, and from whence he had his Original; and how he came to be so powerful, as to make War with, and kill the *Witnesses*; which Subject is prosecuted in this, the following, and the seventeenth Chapter.

And here we may observe, that the Vision of the *Woman* is Cotemporary with the *Fifth Seal*, Chap. 6. 9. when the pangs of Persecution were at the height, the *Child* being brought forth in the *Christian Empire*, in the next Seal.

† *Heaven* (as hath been cursorily observed on *Chap. 11. 12. num. 41.*) is not to be understood always in this Book only, and perhaps not primarily of the *Church-State* on *Earth*; but of the *Archetype*, or *State of it now in Heaven*; there seeming to be in *Heaven* a *Kingdom of Christ*, and an *Heavenly Tabernacle* and *Sanctuary*; which is an *Archetype*, and *Exemplar State* of what is to be performed on *Earth* in the *Church*. Whereupon a Door was opened to *John* in *Heaven*, *Chap. 4. 1.* and the *Temple of God* was opened in *Heaven*, *Chap. 11. 19.* Which Interpretation will be much strengthened by a due Consideration of *Hebr. 9.* where the *Apostle* distinguishes betwixt a *Worldly* (a) *Sanctuary*, and a *Heavenly* one; and calls the *Jewish*, a *pattern of things in the Heavens*.

And there is also in this Book, a *Confessor, Synedrium*, or *Seat of Judgment in Heaven*, described in the *Fourth* and *Fifth Chapters*; before which, *Satan* as *God* and *Prince of this World*, was (as it were) tried; and after his *Accusation of God's Servants*, and *Defence of himself*, adjudged to be cast from the power of *Godship*, which he had in those parts of the *World* which are concerned in this Prophecy. Whereupon there is *Jay in Heaven* (*verse 12.*) upon the *Brethrens* being acquitted, upon *Satan's Fall* from the *Rule* he had by *God's Justice* over the *wicked World*; the *Glory* which accrued to *God* by his *Wife* and *Holy Administrations*, and the present *Advance of Christ's Kingdom*: Upon the increase of which, the *Saints* may receive increase of *Glory* in that *Heavenly Tabernacle* which shall come down from *Heaven* in the *New Jerusalem State*.

* *Worldly things*, because of their *Mutability*, may be re-

(a) See *Grotius* on *Heb. 9.* and *Mr. Dodwell* of *One Altar*.

presented by the (a) *Moon*; the lowest of the *Planets*, and nearest to the *Earth*: *Paganism* also (one and the same *Symbol* having divers significations in Scripture, as *Grotius* observes on *Heb.* 9. 11.) may be very well signified by it; but *Antichristianism* is here chiefly intended, the main Subject of these Visions; denoted by the *Moon*, because of the *Paganism* it introduced into *Christianity*; whose *Idolatrous* Rites were Works of the *Night*, or of *Darkness*, of which the *Moon* is the *Governess*; and whose *Festivities* depended upon the *Motions* and *Aspects* of that *Planet*; as hath been already observed on *Chap.* 11. *num.* 12. And by the *Moon's* being here under the *Sun*, as it is when it *Eclipses* it; seems to be pointed out the critical time of this Vision; viz. that it was when the pure *Apostolical Church*, typified by *Ephesus*, was about to leave its first *Love*; and to receive a (b) *ἡμίτις*, a *Diminution* or *Eclipse*, from the increasing *Apostasy*; for the *Lustre* of the *Christian Church* of the *Gentiles*, was diminished upon the coming in of the *Apostasy*; and is not to have its *πλήρης*, or *Full Light* of *Graces*, *Knowledge*, and *Converts*, until the *Paganizing Times* of the *Gentiles*, in the *Antichristian Apostasy*, are fulfilled.

To shew, that the *Apostolical Doctrine* is the *Chief Ornament*, *Crown* and *Glory* of the *Church*: Thus the Word *Crown* is used, *Isa.* 28. 5. *Phil.* 4. 1. *1 Thes.* 2. 19. And in this Verse there is an *Excellent Description* of the pure primitive *Church*, enlightened and adorned by *Graces*, *Gifts*, and *Communications* from *Christ*; and with the pure *Apostolical Doctrine*; but yet capable of having its *Light* eclipsed by *Antichristianism*, rising from under its *Feet*; and of having its

(a) See Mr. Mede on this place; and *Page* 613.

(b) *Politi Synops.* in *Gal.* 4. 3. *Coloss.* 2. 8, 20.

(c) Compare *Luke* 21. 24. with *Rom.* 11. 12, 25.

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Crown of pure Gold fall from off its Head ; except *Christ* hold it in his Right Hand, Chap. 1. 16.

¹ Hereby is signified, that the *Church* was *Apostolical* ; the *Twelve Apostles* being represented by *Twelve Stars*, because they enlightened the *Church*, and were constant, and fixt in their *Doctrine* ; not variable and unconstant, as the *Moon* is in its Appearances and Motions ; whereby it is the fitter *Type* of *Antichristianism*. See the Notes on Chap. 7. 4, 5. and 21. 15---21.

And perhaps the *Twelve Stars* may be *symbolical* of the *Twelve Tribes*, as they shall be in the *New Jerusalem State* ; Predicted and Typified by this *State of the Church* : as the *Glorious Kingdom of Christ* is by the *Christian Empire*.

² And she [i. e. the Church,] being with ⁴ Child [i. e. very Fertile and Fruitful with true Christian, *Isa.* 54. 1. 60, 22. 66, 8. *Ezek.* 16. 20] cried, *travailing in Birth*, and pained to be delivered [i. e. laboured with her utmost endeavours, to bring forth, set up, and propagate Christ's Kingdom, *Isa.* 66. 7. *Gal.* 4. 19.]

⁴ The *Metaphors* in this *Verse* are chiefly taken from *Isaiah's* Description of the *Perfect Church*, consisting of *Jews* and *Gentiles* united into *One Body*, as it shall be in *Christ's Kingdom*, *Isa.* 66. 5---24.

³ And [whilst the *Women* was in *Travail*,] there appeared another *Wonder* in ¹ *Heaven*, and behold a ⁶ great ⁶ red ⁷ *Dragon* [i. e. the bloody, and Persecuting Pagan Roman Empire of a great Jurisdiction and Extent,] having seven ⁸ *Heads* [or Forms of chief Government successively one after another. See Chap. 17. 9, 10.] and ten ⁹ *Horns* [or Kings, *Dan.* 7. 20, 24. Chap. 17. 12.] and seven ¹⁰ *Crowns* [or Diadems,] upon his *Heads* [noting the seven successive Forms of Government in the Roman State to have been Imperial and Supreme.]

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¹ The *Dragon* appears as in *Heaven*, because he was reputed as *God* by the *Heathens*; and was now worshipped, and in power in the *Pagan Empire*.

^{6 6 7} *Pharaoh, Egypt, and other Idolatrous and Persecuting Powers and Empires*, are represented by (a) *Dragons*, in Scripture, and by *Leviathan*, and other monstrous Creatures; for so the Word translated (b) *Dragons*, signifies in general in the *Old Testament*: And accordingly the *Roman Pagan Empire* is set forth by a *Dragon*, because it was a *Satanical Kingdom*, shewing a *Diabolical Spirit* in its Persecution, Idolatry, Tyranny, and Unjust Enlargement of Dominion; Upon which also the *Dragon* is represented, as of a great Size, and red, or bloody: and because *Satan*, (called a *Dragon*, or *Serpent*, from his tempting our first Parents in that shape, ver. 9. 2 Cor. 11. 3.) really influenced, and presided over that *Empire*, as a *Prince*, or a *Governing and Assisting Demon*; and was indeed worshipped by them, when they sacrificed to their Idols, 1 Cor. 10. 20.

⁸ *Rome* indeed stood upon *seven Hills*; which yet are not here meant, because *Head* signifies in Scripture, the *Governing Part*, Isa. 7. 20. Dan. 7. 6. 1 Cor. 12. 21. and therefore by these *seven Heads*, are appositely denoted the *seven successive Governments of the Roman State*; viz. *Kings, Consuls, Decemvirs, Dictators, Tribunes, Cæsars or Emperours*, and the *Antichristian King*, the *seventh Head*. See the Notes on Chap. 17. 9, 10.

⁹ *Horns* (as hath been shewn on Chap. 5. 6.) signify *Kings and Kingdoms*; and the *Roman Empire* is represented with *Ten-Horns*, that it may bear proportion with the Description of it given Dan. 2. 41. where the *Fourth Kingdom* hath the

(a) Mal. 74. 13, 14. II. 27, 1. 51, 9. Ezek. 29, 3. 32, 2.

(b) Dr. Pocock in Mic. 1. 8. Malac. 1. 3.

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Toes of a Man, which are *Ten*. See Chap. 17. 12.

¹² *Crowns* are an *Emblem* of *Imperial* and *Supreme Power*; and therefore the *Ten Horns* do not appear crowned, because they were not as yet in being as *Kings*, but were *Subjects* to the *Roman Empire*. See on Chap. 13, 1. 17, 12.

4 And his " *Tail* [i. e. his *Power* and *Subtily*;] *drew* [after him, and reduced under his *Power*,] *the third* " *part of the Stars of Heaven* [i. e. the *Potentacies* and *Governments* of the world;] and did " *cast them to the Earth* [i. e. *Subdued* them;] and the *Dragon* stood [watching, and ready, fierce and hungry, 1 *Pet.* 5. 8.] before the *Woman* [or *Christian Church*;] which was ready to be delivered [of the *Kingdom of Christ*;] for to devour " *her Child* as soon as it was *Born* [i. e. to destroy the *Kingdom of Christ* as soon as it appeared,]

" Some *Dragons* or *Serpents*, particularly those which are called *Rattle-Snakes*, have monstrous and prodigious long *Tails*; which are an (a) emblem of a great *retinue*, and a long *Military Train* of *Souldiers* and *Armies*; the *Tail* also signifies in *Scripture Subtily*, and may here denote the *Policy* of the *Devil*, and his *pretences* to *Miracles*, *Prophecy*, *Magick*, and the like; whereby he corrupts and deceives the minds of *Men*. See Chap. 9. 10.

" By the *third Part* is meant the *Grecian Monarchy*, the *third Monarchy* in *Daniel*: whereby we have a remarkable Note of Time given us, viz. that it was now upon the point of time, in which the *Seat* of the *Roman Empire* was to be transferred from *Rome*, to *Byzantium* by *Constantine*; upon which it came to be called the *third part*: whereupon the *Grecian Monarchy* was cast to the ground, it's very *Seat*

(a) *Moor's Oper. Theol.* pag. 601.
Hammond on the place.

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and Power becoming thereupon *Roman*; *Constantine* (b) commanding by a Law that it should be called *New Rome*, and having Peopled it with the best Families he could draw from Old *Rome*; and the Inhabitants of it being called *Romans*.

6 Here is implied that the fourth Empire Subdued all the rest, and bore Rule over all the Earth, after it had Subdued the *Grecian Monarchy* which stood in competition with it, according to what was foretold by *Daniel*, chap. 2. 39, 40. 7, 7, 19. 32.

7 This refers to the Persecutions which fell upon the Christian Church, by the Instigation of the Devil, and his Instruments in the *Roman Empire*; especially to their last and most cruel Effort in the ten Years Persecution under *Diaclisian*; when the Woman was, as it were, teeming with a Glorious Church State in a Christian Empire, which was brought forth under *Constantine*; as a short Specimen, and imperfect Representation of the Kingdom of Christ; as hath been shewn on chap. 7. 9.---17.

8 And yet [notwithstanding all his opposition, *Psal.* 2.] she brought forth a *Manchild* [i. e. Christ reigned then as King, and Lord of his Church; and there was on Earth, a lively and manly representation of him, and his Kingdom for a short time, *Psal.* 2. 7, 8. *Is.* 9, 6. 66, 7, 8. *Acts* 4. 23.---30.] who was to rule all Nations with a rod of Iron [i. e. was to have an universal Kingdom, *Psal.* 2. 8---12.] and her Child was caught up unto God, and to his Throne [i. e. Christ, and his Kingdom were advanced; and his Church was in a State typical of his glorious Kingdom, which yet not long continued, *Psal.* 110. 1.]

9 Here the Kingdom of Christ is plainly set forth in Expressions chiefly taken from the second Psalm, which contains a Description of it; as all Interpreters agree.

(b) *Cave's Introduc't. to the Lives of the Fathers*, vol. 2. pag. 13.
Bycaut's Pref. to the Lives of the Popes,

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And by the *Man-child* is meant, (1.) Christ himself; who is said to be *brought forth*, or *born*; because he at this time obtained, as *King of his Church*, a Conquest over *Paganism*, and a great increase to his Kingdom; whereby he was *begotten*, in the Phrase of the Psalmist, Psalm 2. 6, 7, 8. that is, the holy Child Jesus, was manifested and declared to be Lord and King.

(2.) The Church, and Christian Empire under *Constantine*, may be called, the *Man-child*; as *Cyrus* is called the *Lord's Christ*, or *Messias*, Isa. 45. 1. because he was a *Type of Christ*; and as *Christians* are said to be *Christ's Body*, and to have *Christ formed in them*, Gal. 4. 19. And if the *Roman Empire* it self may in some sense (as *Grotius* has well noted on Dan. 7. 12.) be not unfitly called an *Image*, or *Type of Christ*; much more may the *Christian Empire* under *Constantine* (who was a greater Restorer of Christ's Kingdom than *Cyrus* was) be styled a *Mystical Christ*, and be an *Emblem* of his Glorious Kingdom on Earth.

Christ, after his *Resurrection* (which is called his *Birth* in Scripture) was taken up into heaven: as we also shall be caught up thither, 1 *Thes.* 4. 17. where the same word is used; inso-much that this Phrase is taken from *Christ's Ascent into heaven*, and alludes to it: And its import may be,

(1.) That Christ was then actually *King of the Roman Heathen Empire*, which he had newly conquered; signified by his being caught up to the *Throne of God*: whereby some Ascents of his Throne in the Heavenly Places, or Advancements of his Kingdom may be signified, in which he was installed and inaugurated at his Ascension, when he was caught up into Heaven.

(2.) Hereby may be signified also the advancing of the Christian Religion to the *Imperial Throne*; as Christ was advanced at his Ascension to the Throne of his Father, at his Right Hand, Psalm 110. 1. But as Christ was of a sudden ta-

ken up in a Cloud, out of the sight of the *Apostles*, whilst they were looking on him (*Acts* 1. 9.) so may also hereby be signified the short space of the continuance of the Roman Christian Empire (*Rev.* 17. 10.) answerable to Christ's being seen of the *Apostles* only for Forty Days, *Acts* 1. 3: and the sudden depravation of Religion, by a growing *Antichristianism* upon its advancement by *Constantine*; whereby in a short time the true *Primitive* and *Apostolical Christianity* was obscured, and could not be seen pure and unmixed; which (as (a) *Grotius* has noted on the place) may be signified by being caught up to God, those things being said in Scripture to be with God which are invisible, and appear not unto Men.

6 And ¹⁷ [or but, yet it was not long before] the Woman, [or Church thus delivered from Persecution, and advanced in the Christian Empire;] * fled into the Wilderness ¹⁸ [i. e. was in a secret and obscure state and condition, in the midst of the increasing Apostasy;] where she hath a place prepared by God [i. e. she is secured by him;] that they ¹⁹ should feed her there [or that she should be nourished; and preserved there after a wonderful manner;] a thousand ²⁰ two hundred and threescore days [i. e. Years. See chap. 11. 2, 3.]

²¹ When Christ was caught up to God, and the Heavenly State he designed became thereupon invisible; the Church soon retired into the Wilderness; i. e. into an obscure and invisible State too; as being bereft of that Presence and Power of Christ; which was necessary to advance it into that perfect and heavenly State which his Kingdom requires.

Here the Flight which was after the War in Heaven; is mentioned before it; by a *Prolepsis*, or *Anticipation*, frequent

(a) And on John 1. 1.

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in (a) *Scripture*, and in this (b) *Prophecy*; the Holy Spirit being wont to hasten to the *chief point* it is about, and to mention what intervenes of *lesser consequence*, afterwards; as is manifest from the *History* of the Creation; where *Paradise*, which was planted on the *Third Day*, is not described until afterwards, in the *second Chapter*; and the full and particular Relation of the Creation of Mankind, but briefly touched upon in the *first Chapter*, is deferred unto the *second*: which Figure is here observed, to shew, that the *Man-child*, *Christ's Kingdom*, was not to succeed upon the *Glorious Pre appearance* of it, *Verse 5.* and that the *Church (the Woman)* was to be in an *obscure condition*, and that *immediately after her Delivery*; and that she was *presently to prepare for her Flight*, she being not to appear in *Visible Glory*, until 1260 Years after it.

* So the Children of Israel went up in haste out of *Aegypt*, *Exod. 12. 31, 33, 39.*

" This Type is taken from the Children of Israel's sojourning in the *Wilderness*; after they had escaped out of the hands of *Pharaoh*; who is expressly called (*Psalms 74. 13, 14. Isa. 51. 9.*) the *Dragon*, or *Crocodile*, lying amongst the Branches of the *River Nile*, ready to devour the *Israelites*; as the *Dragon* here stood before the *Woman*, to devour her Child.

And here the *Paucity* and *Obscurity* of the Members of the pure Church, upon the Growth and Increase of *Antichristianism*, after the *Empire* became *Christian*; is set forth by a *Wilderness State* or condition; which is an *obscure* and *retired*, but a

(a) *Grot.* in *Gen. 1. 27. Ecclef. 48. 1.*

(b) See *Peterson* on the *Revelations*.

Grot. on *Rev. 21. 2.*

safe (a) one: to which Men betake themselves, when they are threatened, and pursued by Enemies; as the Israelites in the persecution of Antiochus (1 Maccab. 2. 28, 31.) when the Gentiles had profaned the Sanctuary, fled into the Mountains, and into the secret places of the Wilderness. And yet as when the Israelites fled from Pharaoh, into the Wilderness, they soon murmured, and apostatized from God; so was the Church no sooner delivered from the persecutions of the Pagan Empire; but the Antichristian, and Paganizing Apostacy began to increase; amidst which yet the pure Church was preserved, although small in Number, and in an obscure condition; as the few true Israelites were amongst the Numerous Apostatizing ones in the Wilderness; who were corrupted (b) by the mixt Multitude of Idolaters, who went up with them out of Egypt; as the Christian Church was by the Converted Pagans.

* This by a frequent *Hebraism*, may signify no more than that she shall be fed, or nourished, as the Phrase is explained at the 14 verse. But perhaps hereby may be meant the Two Witnesses (from whom the Woman only differs as the Universal doth from all its Particulars, or the Body from its Members, taken collectively) by whom the Church may be said to be preserved and maintained because of their Preaching the Word of God, and distributing the *hidden Manna*; as the Israelites were fed in the Wilderness with Manna, and miraculous Food, by the Hands of Moses and Aaron. Two Old Testament Witnesses, Numb. 33. 1. Psalm 77, 20. 78, 52.

† The Witnesses (chap. 11. 3.) and the Woman have the same number of Days assigned them; as being not really different one from the other: only the Woman, or Church in

(a) See Dr. Pocock on Hos. 2. 14.

(b) Exod. 12. 38. Numb. 11. 4.

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general, is to be understood as *the Mother*, and *the Witnesses* as *the Seed and Children*; begotten, as it were, in the Womb of the Church, in which they were Baptized and Regenerated.

And here it is fit to be observed, (1.) That a *Day* began first to be reckoned for a *Year* in the *Wilderness*. Numb. 14. 34. whereby the like reckoning of a *Day* for a *Year*, in this place, is much enforced.

(2.) That there were but just *Forty Two Encampments* of the *Children of Israel* in the *Wilderness*, reckoned up in the 22d. Chap. of *Numbers*; whereby may be fitly typified the *Forty Two Months* of the *Gentiles*, and the *Twelve hundred and sixty days* of the *Woman* (which differ only as *Solar* and *Lunar time* do one from another, as hath been shewn on the former Chapter) sojourning together in the *Wilderness*; as the *Few true Israelites* did with the *Numerous Apostatizing ones*, in a latent, obscure, and almost invisible manner.

(3.) From hence also may be illustrated the *Epocha*, or beginning of the *Twelve hundred and sixty days*, from A.D. 437. For as the (a) *Israelites* went out from *Pharaoh*, into the *Wilderness*, at the End of *Four hundred and thirty years* from the *Promise*, and the *Covenant* renewed by *Sacrifice*; so in correspondence to its *Type*, may the *Christian Church* be well thought to have fled from the *Dragon*; Antichristianizing the *Church*; about the same time from *Christ's* coming to give the *Promise of Salvation*, and to enact the *New Covenant* by the *Sacrifice of himself upon the Cross*.

7 And there was War²² [i. e. enmity and opposition, Eph. 6. 12.] in Heaven²³ [and in the Christian Church and Empire;] *Michael* [i. e. Christ, Dan. 10. 13, 21. 12. 1.] and his *Angels* [i. e. the Christians in the Empire;] fought²⁴ against [i. e. op-

(a) Exod. 12. 40. Gal. 3. 17.

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posed and resisted ;] the Dragon [i. e. the Devil, and Paganism ;] and the Dragon Fought [to hinder the progress of Christianity ;] and his " Angels [i. e. the Pagans in the Empire.]

" There has been always an Enmity betwixt the good and the bad in the Church, the latter persecuting the former ; as Cain did Abel, and Ishmael Isaac ; from whence the Apostle dates the Persecution of the Church, the Woman with her Children, and the Mother of us all, Gal. 4. 22... 31. So that the Four hundred Years Affliction of Israel, Gen. 15. 13. may be very well dated from about that time.

" The Christian Church is vety appositely called by the Apostle, Gal. 4. 26. *Jerusalem which is above, or the heavenly Jerusalem* ; by which also may be signified the Archetypal Church, or Kingdom in Heaven, mentioned on Verse 1. in the Administration of which, there is something like a War betwixt good and bad Angels ; who are represented as fighting in Scripture, Dan. 10. 13, 20, 21. But here seemeth also to be pointed out unto us, the downfall of Paganism in the Empire ; which had its deadly Blow given it by Theodosius the Great, as hath been before observed : Whence it also follows, that this War is Contemporary with the Times of Constantine and Theodosius.

" An Expression taken from Dan. 10. 13, 20.

" Such were Licinius, Julian, Argobastes, and Eugenius, the Roman Senate, and all other Opposers of Christianity in the Empire.

8 And prevailed not [i. e. they were conquered and subdued] neither was their place found any more in Heaven [i. e. Paganism was cast out of the Church and Empire, and lost all its power and Authority in it, as being adjudged by him that sitteth on the Throne, to have no longer continuance in it. See num. 1. and 21.]

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9 And the great Dragon was cast out [of Heaven by Divine Sentence ; and out of the Christian Church and Empire ; [that old Serpent [i. e. cunning and subtil, who had been used to deceive, ever since the time of our first Parents, Gen. 3.] called the Devil [i. e. the slanderer and calumniator of God to Men, and of Men to God ;] and Satan [i. e. the Adversary and Accuser of Christians, Job. 1. 9. Zech. 3. 1, 2.] which deceiveth the whole World [into Idolatry, and Wickedness, 1 John 5. 19.] he was cast out [of a state of rule, and dominion and reputed Godship in the Pagan Empire ;] into the * Earth [i. e. into a mean condition in respect of his former state ; and to rule in the Hearts of Earthly minded Men, and of the Apostatizing part of the Church ;] and his Angels [i. e. his Agents and Instruments ;] were cast out with him [i. e. Paganism was destroyed in the Empire, now become Christian.]

* The State and Condition of the Dragon, under Anti-christian Idolatry, may be very well express'd by his being cast from Heaven to Earth ; because Polytheism, or the Worship of many Gods, being extirpated at the Overthrow of Paganism, he was no more worshipped as a God in the Empire ; and the Worship of Saints and Angels succeeded to it, an Idolatry inferiour to the former ; which being perfectly, and directly Satanical, was a State of things more agreeable to the Devil ; which when he lost, he might very well be said to be cast from Heaven, to which the Pagans had exalted him in their Worship, to Earth ; that is, to an inferiour sort of Authority and Power in the World, and an Idolatry less Diabolical.

10 And [upon this Sentence, and Judgment obtained in Heaven] I heard a loud * Voice [of praise and thanksgiving ;] saying in Heaven [and in the Church thus delivered and exalted ;] now is come Salvation [i. e. deliverance from Satan's Claim, Power and Kingdom as a God upon Earth, under the Divine Justice upon a fallen World ; and from Persecution ;] and strength [i. e. the manifestation of God's Power in destroying his Enemies ;] and the Kingdom of our God [i. e. the glorious advancement of his

Religion ;] and the [manifestation of the] Power of his Christ [in advancing his Church ;] for the accuser of our Brethren [before God ; and in the time of Persecution under the Pagan Empire ;] is cast ²¹ down [or thrown down upon the Earth ;] which accused ²⁵ them before our God day and night [i. e. was their indefatigable and inveterate enemy, and false accuser.]

²¹ This Verse, and the following, contain an *Epinicion*, or a Song of Thanksgiving to God, upon the Conquest of Paganism ; and the (a) Appearance of Christ's Kingdom in the Empire, now become Christian ; which yet lasted but for a short space before the Glory of it was Eclipsed by Antichristianism, Chap. 17. 10.

Concerning the downfall of Paganism, see Dr. Cave's Learned Introduction to the Lives of the Fathers of the Fourth Century.

²⁵ A Metaphor taken from wrestling, as Grotius notes. And here we may observe, that when Idolatrous and wicked Men are cast out of Rule and Authority ; it may be very well said, that the Devil is cast out ; because he acts and governs in and by them.

²⁶ Expressions taken from Job 1. and the 4th. and Zech. 3. where the Scripture, speaking according to the manner of Men, represents Satan as accusing good and pious men before God. Which he does, by aggravating their real Faults and Imperfections ; and by exciting the Wicked Men of the World to raise False Accusations against them ; as they Notoriously did against the Primitive Christians ; see Dr. Cave's Primitive Christianity, Part 1. Chap. 1---4.

But perhaps this Accusation may relate to Satan's appearing at this Judiciary Tryal ; alledging the Faults of the Brethren, and demanding, that they might be delivered unto him, the

(a) Chap. 7. v. 23. and v. 11 of this Chapter.

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Executioner of God's Justice ; which he might urge, was not yet *satisfied*.

11 *And they* ⁷ [i. e. our Brethren] *overcame him* [in this judiciary Tryal before the Throne of God ; and all his subtle arts, and powerful instruments, in] the times of Persecution ;] *by the Blood of the Lamb* [i. e. by Faith in Christ's Blood ; and by his Merits and Passion alone ;] *and by the word of their Testimony* [i. e. by the Gospel which they Preached purely, and Efficaciously, and the Testimonies they had given under the four first Seals ;] *and* [because,] *they Loved not their Lives* [no not] *unto the Death* [but despised them, and willingly and chearfully laid them down for Christ, and his Gospel's sake. Chap. 4. 9, 10, 11.]

⁷ In this *Verse* is shewn the Way how *Paganism* was *overthrown* ; which is in a manner contrary to that which *Antichristianism* makes use of ; viz. *by the Blood and Merits of Christ alone*, and not of *Saints* ; *by the preaching of the Gospel*, and not by *Unwritten Traditions* ; and by the *Christians chearful and patient Suffering*, not by *Resistance, Wars and Murther*, Chap. 11. 7.

Although perhaps the Chief and Principal Import of this *Verse*, may be to set forth the *Grounds and Just Proceedings of God against Paganism*, and of the *Victory* here mentioned ; which was obtained by *the Blood of Christ*, the great *Atrocity*, and the Fundamental and principal Cause ; who prevailed by *his Blood* to open the *Seals*, which were so many preparatory Judgments to this End ; and by the *Testimony of the Living Creatures*, the *Gospel-Ministry and Witnesses of the Four First Seals* ; and by *their Deaths and Martyrdoms* under the *Fifth Seal*, after which ensued the *Ruine of Paganism under the Sixth Seal*.

12. *Therefore rejoyce ye Heavens, and ye that dwell in them* [i. e. ye Angels, and Saints, whose joy encreases, according to the advancements of Christ's Kingdom on Earth ; and ye good, and heavenly minded Christians, which are faithful Members of the

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Church now in an exalted State, although but for a short time;] *wo* to the *Inhabitants of the Earth* [i. e. the earthly minded, and Antichristian part of the Empire;] and of the *Sea* [i. e. the wicked multitude of the Empire, *Jude* 13.] for the Devil is come down [from Heaven, or his exalted State;] unto you [upon the Earth;] having great wrath, because he knoweth that he hath but a short ²⁸ time [i. e. in respect of his former Reign.]

²⁸ The Pagan Religion was overthrown by *Theodosius the Great*, and made only some feeble Efforts under *Arcadius*, and *Honorius*, and *Theodosius the Younger*, but with little Advantage: and therefore that being at an End, the short time here mentioned must be meant concerning the *Antichristian Empire*, which *Satan* knew was to have an End; and that in a short time, in respect of the several *Thousand Years* of his past Reign in the World, from the beginning of *Idolatry*.

13 And when the Dragon [i. e. the Devil;] saw that he was cast upon the Earth [out of his former Empire and Dominion;] he persecuted * the Woman [i. e. the Church] which brought forth the Man-child [i. e. the Kingdom of Christ.]

* Here the History of the *Woman* is resumed; and the Persecution here mentioned, must relate to the Incursions of the *Goths*, and other *Barbarous Nations*, Chap. 8. because they are the only Persecutions which immediately succeeded upon the *Dragons* being cast upon the Earth by the Overthrow of *Paganism*: which Judgments, designed as a *Chastisement* by God, were intended by *Satan* (who stirred up those Nations, by the permission of Providence) as a Persecution upon the Church: so that the *Trumpets*, (which are contemporary with this Persecution) were Divine Judgments in the Hands of the *Angels*, upon the Empire, and the *Anti-christianizing Party*; but in the Designs of *Satan*, a Persecution of the pure Church.

14 And to the *Womas* [i. e. the true and pure part of the Church;] were given [i. e. prepared by God's Providence, ver 6.] two *Wings* of a great *Eagle* [i. e. effectual means of a speedy and safe delivery from this Danger, notwithstanding all difficulties, and in despite of all oppositions;] that she might fly into the *Wilderness* [i. e. be in an obscure invisible condition, verse 6.] into her place [prepared of God; verse 6.] where she is nourished [or preserved,] for a *Time, and Times, and half a Time*, [chap. 12, 6. 11, 2, 3, 9, 11.] from the face [or sight and wrath,] of the [very] *Serpent* [i. e. the Devil, verse 9].

Wings denote Flight in Scripture (*Psalms* 55. 6.) and a great *Eagle*. *Wings*, a swift and a safe Retreat, joyned with tender Care; *Deut.* 32. 11, 12. *Isa.* 63. 9. And here is an Allusion to *Exod.* 19. 4. and *Deut.* 32. 11, 12. where God tells the *Israelites*, that he had brought them out of *Aegypt*, as on *Eagles Wings*. *Kings* also, and *Kingdoms*, are represented by *Eagles*, and *Wings* in (a) Scripture: whence the two *Wings* of an *Eagle* may be here appositely put to denote the *Eastern* and *Western* Divisions of the *Roman Empire* (of which an *Eagle* is the known Ensign). which by supporting and advancing the *Visible Church*, secured also thereby the *pure Church*; although in an *obscure* and *Wilderness-State* in the midst of the growing *Apostasy*; as *Wheat* amongst *Tares* over-topping it; according to the Parable, *Matth.* 13.

And here is also a *Note* of the *Time* when this came to pass; the most remarkable Division of the *Empire* being upon *Theodosius's Death*; when the Two *Antichristianizing* Divisions of it, by introducing a State of Christianity, which counterfeited the True one; so covered and hid the True Church under it; that the *Enemies* which Satan raised up a-

(a) *Ezek.* 17. 3, 7. *Dan.* 7. 6.

gainst it, combated not *True Christianity*, but the *counterfeit of Antichristianism* for it; which grounded its pretence to Grandeur on the very Glorious Promises made to *Christ's Kingdom*; and its *Idolatry*, on *Honour for Christ and his Saints*. Which made the Devil (who found that the Storms he had raised against the Church fell upon his own Antichristian part, the Church becoming soon invisible) to throw out of his Mouth (*verse 15.*) a Flood; thinking thereby to *overwhelm her*, wheresoever she was.

Upon this place it is fit to observe,

(1.) That this is the very *distribution of Time* allotted to *Antichrist*, Dan. 7, 25. 12, 7. Which was distributed after this manner, to shew the *different States and Progress of Antichrist*, who arrived not to his Kingdom but by *Steps and Degrees*: for he was about *One whole Time*, or *Three hundred and sixty Years*, before his Kingdom was established, upon his prevailing in the *Iconoclastick War*; and from thence continued about *Two whole Times*, or *Seven hundred and Twenty Years*, in a flourishing State of *Supreme Power and Dominion*; until the Entrance of the *Half Time*, at the Reformation, 1517. when his Kingdom declined, and was in a broken and divided condition, signified by *Half Time*, which is called the *dividing of Time*, Dan. 7. 25. See what hath been said on Chap. 10, 6. 11, 2, 3, 9, 11. and what is discoursed upon the Rise of *Antichrist* on the following Chapters.

(2.) There being in the 1260 Days of the Witnesses, some Remarkable proportionable parts, called *Three Days and a half*; it is highly reasonable, that the woman in the Wilderness should have such a sort of Time allotted unto her; because she differs not from the Witnesses, but only *Notionally*, as hath been before observed. And therefore 1260 Days having been allowed her at the 6th verse, it may be rationally concluded, that the *Distribution of Time* in this Verse, answers to the *Three Days and a half of the Witnesses*; because they

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they are both of the same Extent; *Three Times and a half* being the same with *Three Years and a half*; and also because they may fitly denote the *Time* in which the *Church* in general (typified by the *Woman*) was narrowly preserved from Destruction; whilst its Members, the *Witnesses*, were oppressed, and lay dead in the Streets. See the Notes on Chap. 11. 9, 11.

* *Serpents* are noted by Naturalists to be quick sighted; and the *Old Serpent* is described as very subtle, Gen. 3. from whence we may conclude, that the *True Church* was now at this time so closely secured by God, that it escaped the sight of the *Dragon* himself, even when he took the Shape of a *Serpent*; that is, used his utmost Craft and Subtilty, as well as Power; and walked about, seeking to devour her. And from hence also it appears, that *Antichristianism* had now so mightily prevailed, as to be predominant; the *Church* being hid and overgrown by it, as the *Wheat* in the Gospel by the *Tares*; and that this was the very time when the *Witnesses* lay dead, as to Power, being anathematized and silenced; and yet prophesied in Sackcloth; i. e. in a *Wilderness State and Condition*; in which a *Church* was nourished and preserved by God, altho latent, and almost invisible; the sealed ones being now closely secured, and the *Worshippers* retired into the inmost Recesses of the *Temple*; which are Symbols representing one and the same thing; according to divers Notions and Circumstances.

For our better understanding of this Chapter, we may distinctly consider the *Woman*, or *Church*, under these divers Respects:

(1.) As *Apostolical*, during the pure state of the *Church* of *Ephesus*, Ver. 1.

(2.) As in pain, and watched by the *Dragon*, that her Child might be devoured, during the Persecutions of the *Church* of *Smyrna*, Verse 2--4.

(3.)

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(3.) As Delivered of a Child under *Constantine*, Verse 5.

(4.) As *breast of her Child*, which was caught up to God, Verse 5. Whereby is signified, That Christ was not to appear long in the *Glories of his Kingdom*, at that time; but was to disappear after he had given but a short sight and glimpse of it.

(5.) As *persecuted by the Serpent* stirring up the *Barbarous Nations*, Verse 13.

(6.) As in a *preparation to fly*, when the *Two Wings* were given her, Verse 14.

(7.) As *fled into the Wilderness*, Verse 6. and as hid there in an invisible State, during the closest times of her *Wilderness condition*, called *Three Times and a half*, Verse 14. and *Three Days and a half*, Chap. 11.

(8.) As *persecuted by the Mahometan Inundation*, Verse 15, 16.

It may also here be fitly observed, That *this Chapter* contains a plain Answer to the common (a) Question of the *Romanists*; *Where was your Church before Luther?* For it was in an *obscure State*, sometimes more Visible than at others, and sometimes almost wholly invisible, amidst the *Apostacy*; as *Wheat amongst the Tares*.

15 *And the Serpent* [i. e. the Devil] *cast out of his mouth* ¹ *water as a flood* [i. e. multitudes of *Barbarous Nations*;] *after the Woman* [the Christian pure Church;] *that he might cause her to be carried away of the flood* [i. e. to be destroyed in the common ruin.]

(a) See the Preface to Mornay du Plessis *Mystery of Iniquity*, Mr. Mede, Disc. 29. 33. and pag. 649.
And a Discourse of Bishop Sanderson concerning the Church.

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Water, as a Flood, signifies in this Prophecy, a sudden and violent Inundation of many People and Nations ; which seem to be the Mahometan Nations, described Chap. 6th. because,

(1.) They are said to be cast out of the Serpent's Mouth : by which the pernicious, and prevailing Imposture of their false Prophets Doctrine may be signified ; whereby he deceived the Nations, as the Serpent did Eve by his Subility : Speech and Doctrine being compared in Scripture (a) to the deep and flowing waters of a Man's Mouth ; and the Mahometans having been peculiarly described by their Subtily, as well as their Power and Force, Chap. 9. 7, 8, 10, 19.

(2.) Because this their violent and sudden Invasion, like that of a Torrent, or water as a Flood ; was just before the Death of the Witnesses at the second Council of Nice, when the Woman was flying into her closest, and most retired state ; answerable to that of the sealed, or secured from the hurt of the Mahometan Locusts, Chap. 9. 4. for she was as yet visible to the Serpent, when he cast the flood after her ; and was then flying into her invisible state : the Church being, as is plain from hence, sometimes totally over-spread with thick darkness ; and at other times more or less Visible, as the Sun is in cloudy days, or the Stars in overcast Evenings, when they can scarcely be discerned, but by a piercing and stedfast Eye ; or through Telescopes.

16 And the Earth [i. e. the corrupt, and apostatized part of the Church,] helped the Woman [by opposing this inundation ;] and the Earth opened her Mouth, and swallowed up the Flood which the Dragon cast out of his Mouth [i. e. received, and suffered the mischief of their invasions.]

(a) Prov. 18. 4.
Made on the place.

³ These words are taken from *Numb.* 16. 32. and allude to what has sometimes happened in *Earthquakes*, in which *Rivers* have been swallowed up by the *Earth*. And it may be observed, that it is not said, that *the Earth swallowed the waters*; (which might indeed denote the *conversion* of the *Barbarous Nations*, and their *incorporating into the Apostasy*) but that it *swallowed up the Flood*; whereby the *Mischief* of the *Waters*, or *People*, is more properly signified: which indeed fell severely (as hath been observed on *Chap.* 9.) on the *Idolatrous Apostasy*; whilst the *pure Church* was *sealed*, or *secured*, and preserved from the *hurt of the Locusts*.

17 And the Dragon was wrath with the Woman [i. e. the pure Church;] and he went to make War [by means of the Beast, *chap.* 11 7. to whom he gave his Authority, *chap.* 13. 2] with the [small] remnant ⁴ of her seed, [i. e. the Witnesses who became visible by separating from the Apostasy, *chap.* 11.] which keep the Commandments of God [purely and entirely without additions, and corruptions;] and have the Testimony of Jesus Christ [which is the Spirit of Prophecy, *chap.* 19. 10. i. e. are Witness Churches *chap.* 11. 3.]

⁴ The Seed of the woman are plainly the Witnesses. (*Chap.* 11.) which small Remnant was warred with and killed, whilst the Church in general, or the Woman, was preserved by God.

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The Text.

I **A**ND I [John] stood upon the ¹ sand of the Sea, and saw [in Vision,] a [² wild savage] ³ Beast [i. e. an Idolatrous, cruel and persecuting Body of Men, under a Chief Head,] rise up out of the ⁴ Sea [i. e. taking its beginning out of the Commotions and Confusions of Nations and People, Dan. 7. 2, 3] having seven ⁵ heads [or Forms of Government, Chap. 12, 3. 17, 10.] and ten horns [or Kingdoms, Chap. 5, 6. 12, 3. 17, 12.] and upon his horns ten ⁶ crowns [or Diadems, 10 denote their Sovereign Power,] and upon his heads the name of Blasphemy [signifying that they were Idolatrous Governments, Chap. 2, 9.]

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¹ The most proper place to receive a *Vision of a Beast* rising out of the Sea.

² So the Word should be translated; for it is of a distinct signification from ζῷον; which also ought to be rendred *Living Creature*, and not *Beast*.

³ It appears plainly from Dan. 7. 3, 17, 23. that this is the true (a) Scriptural Notion of a *Beast* in general.

(a) See Grotius on Dan. 7. 3. Mat. 20. 26.

Moor's *mystery of Iniquity*, Part 2. in the Word *Beast*.

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* This is taken from *Dan. 7. 3.* where *Four great Beasts; or Kingdoms,* are represented as *coming up out of the Sea,* upon which *the Winds had striven,* whereby a *Troublesome state of Affairs* is aptly signified; out of which *Empires and Kingdoms* have generally risen. See num. 6.

* From hence it appears evidently, that this *Beast* is the *Roman Empire,* which was under *seven Forms of Government.* See on *Chap. 12, 3. 17, 10.*

* These *Horns* are the *Kingdoms* into which the *Roman Empire* was divided; as appears from *Chap. 17. 10.* which are here represented as *Crowned,* to denote that this was the *State of the Empire,* under which that *Division* should come to pass; whereby it is distinguished from the *State of the Empire,* given as *Pagan,* in the foregoing *Chapter,* where its *Ten Horns* are not *Crowned.* For although *Prophecy,* with Respect to the *Vision in Daniel, (Chap. 7. 8.)* generally represents the *Fourth Beast, or Roman Empire,* in its full and complete *Portraiture,* as well with Relation to what it was to be, as to what it actually was at the time of each *Vision;* yet that a distinction of the *Times of its particular States and Conditions,* might be the better observed, each Representation is generally diversified by some particular circumstances relating to it: Whereupon the *Ten Horns* are represented as *Crowned,* to shew, that this was the *Beast with which the Ten Kings were to receive Power.* From whence it appears, that this *Beast* is the *Papacy,* as is shewn on *Rev. 17. 12.* which also rose out of the *Sea,* or out of the *Confusions of the Roman City and Empire;* when it was cast, like a *burning Mountain,* into the *Sea,* *Chap. 8. 8.* It being plain from (a) *History,*

(a) Morney du Plessis's *Mystery of Iniquity,* pag. 81, 85.
 Heidegger. *Histor. Papatus,* pars 1. cap. 2.
 Sp. Overall's *Convocat. Book,* pag. 291, 292.

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that the *Papacy* rose upon the *Ruines of the Empire*; which beginning with the the *Invasions of the Northern Nations*, about 400, we may well date its *first rising out of the Sea*, from about that time; when (a) *Jerom* expected *Antichrist*; whom (b) he, and the *Ancient Fathers* believed should rise up on the *Fall of the Empire*; which they took to be the *ῥοκλή-η*, or that which *withheld the Man of Sin*.

2 And the Beast which I saw was [in its Body,] like unto a *Leopard* [which represents the *Grecian Monarchy*, Dan. 7. 6] and his Feet were as the Feet of a *Bear* [the Emblem of the *Medo-Persian Monarchy*, Dan. 7. 5.] and his Mouth as the Mouth of a *Lion* [which was the Symbol of the *Babylonian, or Assyrian Monarchy*, Dan. 7. 4.] and the *Dragon* [i. e. the *Pagan Roman Emperours*, Chap. 12. 3, 9, 13.] gave him [i. e. the Beast] his *power* [i. e. his *Diabolical Arts and Forces* to entice, and constrain Men to *Idolatry*;] his *Seat* [or *Throne*; i. e. his *Imperial Seat at Rome*;] and [his] *great Authority* [Rule; or Government.]

From hence it appears, that this was the *Fourth, or Roman Monarchy*; because it is represented, as made up of the *Three former*; whose *People and Nations* it conquered, and out of whose *Ruines* it grew; and because it had all the *evil Qualities and Properties of Subtily and Cruelty*, which are thought to be (c) signified by these *Beasts*: which *Fourth Beast* having no shape in *Daniel*; has here one given it, in which the *Parts and Shapes of the Image*, and the *Beasts in Daniel*, are united into one *Fourth Beast*. Only

(a) Epist. ad Gaudentium, & in Prefat. ad libr. Didym. de Sp. S. where by the *Seething Pot* out of the North, he understands the *Northern Nations*.

(b) This is confessed by Bellarmine de Roman. Pontif. 3. 5. See Mornay's mystery of Iniquity.

Downham of Antichrist, B. 1. c. 3.

Dr. Cressenger's Append. to his Demonstrat. of the Apocal.

(c) See the Interpreters on Daniel 7.

it is to be observed, that *the Order of the Parts of this Beast* is contrary to that in *Daniel*; the *Leopard* being placed *first*, because it represented the *Grecian Monarchy*, which immediately preceded the *Roman*; which this *Beast* was like unto in its *Body*, as it was in its *Mouth* to the *Lion*; which corresponds to the *Head of the Image*; and in its *Fore-Feet* to the *Bear* (whose strength lies in his *Fore-Feet*) which answer to the *Arms of the great Image*, as the *Hinder-Feet* or *Legs* do to its *Legs and Feet*; the proper situation of the *Fourth*, or *Roman Monarchy*: And the *Dragon* answers exactly to the first appearance of the *Fourth Beast*, *Dan. 7. 7.* and the *Beast* it self, with its *Ten Kings*, to the *Ten Horned* appearance of that *Beast*, and the *Little Horn* amongst them, *Dan. 7. 7, 8.* These being but several *Symbols* and *Hieroglyphicks* of one and the same thing; viz. of *Four successive Universal Monarchies*.

⁸ By the *Dragon* is meant (as hath been before observed on *Chap. 12. 3.*) the *Imperial Pagan Power*, or the *Heathen Emperours of Rome*, the *sixth Head*; as under the Influence of *Sathan*; who is mentioned chiefly with reference to the *Roman Monarchy*, in this *Prophecy*; which has the Character of *Satanicalness*, above all the rest.

⁹ Here the Succession of the *seventh Head*, or the *Antichristian King*, to the *sixth Head*, or the *Pagan Emperours*; is described by the *Dragon's* giving him his *Power*: which came to pass at *A. D. 476.* when the *Christian Emperours*, the *seventh King* (but no *Head*, as is shewn on *Chap. 17. 8--13.*) ceased, and the *Antichristian King* succeeded. And the latter is represented as receiving *Power* from the former, by immediate Succession, although there were about an *hundred and Fifty Years* distance betwixt them; because it was the next immediate *Head* to it, although not the next *King*; who being a *Christian one*, is of no account in the *Annals of the Beastian Kingdom*; as the *Jews* and *Eastern People* were wont to omit the *History* and *Chronology of Usurpers*: and be-

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because the Dragon's *Antichristian Successor* was then in Being, although *withheld* from his *actual Succession* by the *Christian Emperours*; according to 2 *Thef.* 2. as is fully shewn on Chap. 17. And the Dragon is said to give his Power to the Beast: that is, *secretly to convey, and willingly to resign it to him*; because of the *insensible Change of Paganism into Antichristianism*; and the *Agreeableness* betwixt them.

¹⁰ This being a *Roman Beast*, the *Seat or Throne* given it, must be at *Rome* too: Which was by a wonderful Interposal of Providence, kept, as it were, empty for the *Beast*; *Constantine* removing from thence to *Byzantium*; and the *Western Emperours*, residing mostly at *Milan*, and *Ravenna*; by which means the Power of the *Papacy* encreased at *Rome*; and the *Dragon* made sure of his *Seat for his Successor*: which he began to do as soon as he perceived that he must depart; by so influencing *Dioclesian* and *Maximian* (under the disposals of Providence) that the one should live at *Milan*, and the other at *Nicomedia*, and resign the *Empire* in those Cities, and not at *Rome*. And this is a thing so evident from History, that it is expressly mentioned by *Laonicus* (a) *Chalcondylas*, an *Athenian*, (whom I mention, to shew, that it was a thing so notorious, that *Strangers* took notice of it) with this *Notable Remark*; *That the Romans, although Masters of the greatest Empire in the World, left Rome to the High-Priest, and passed into Thrace unto Constantinople, under the Conduct of Constantine*. After the Division of the *Empire* into *Eastern* and *Western*, *Rome* was so much neglected by the *Western Emperours*, that there are frequent Complaints of that City in (b) *Claudian*, that *Milan* was preferred before it; and

(a) De reb. gest. Imperat. Turcas. edit. Paris. pag. 3.

Blondus iustiar. Rom. lib. 3. Stench. Engub. de Constant. Donat. lib. 1.

(b) Sigon. de Imper. Occident. lib. 10. pag. 167. edit. Hanov.

when *Augustulus* abdicated, *Odoacer* retired to *Ravenna*, leaving *Rome* to the *Papacy* (which came then into *succession*) as its proper *Seat*; and although (a) *Theodorick* acknowledged, that it was a *Crime* to be absent from that *City*; yet (as if a *Providential Fate* had determined him contrary to his own *Will* and *Choice*) he immediately, after a splendid *Triumph*, retired from it to *Ravenna*; where his *Successors*, the *Gothick Kings* resided. And it is further to be observed, that when the *Beast* succeeded into the *Dynasty*, (or *Power*) and *Seat* of the *Dragon*; that *Odoacer* called not himself *Emperour* of *Rome* (which was the *Seat* of the *Beast*) but *King* of *Italy*; and that although there have been, since the *Time* of *Augustulus*, the last *Emperour* of *Rome*, *Kings* of *Italy*, *Roman Emperours*, and *Kings* of the *Romans*; yet there hath been no *Supream Governour* who hath had the *Imperial Title* of the *City* of *Rome* it self, at least for any long time, but the *Pope*; who is peculiarly styled, the *Pope* of *Rome*; and hath the *Supreme Government* of it. See more on *Chap.* 17.

" This refers to the *Authority* the *Pope* hath in the *Empire*, in *Union* with the *Ten Kings*, of whom he is *Head*. See on *Chap.* 17.

3 And I saw ¹² one of his Heads [to wit, the *Sixth*, the *Pagan Emperours*;] as it ¹³ were, wounded [or slain] to death [by the *Christian Emperours*;] and his [to wit, the *Beast's*] deadly wound [in its sixth Head;] was healed [by its survival in the seventh Head, which succeeded it. See *Verse* 14. and *Chap.* 17. 8: 11.] and all the * *World* wondered at the *Beast* [i.e. were wonderfully taken with him, and followed him with implicit Consent and Applause.]

" It is evident, by comparing Rev. 17. 8---13. with this Verse, that by this wounded Head, must be understood the *Pagan Emperours*, the *sixth Head*, wounded by the *Christian Emperours*, the *seventh King*.

" Here we may observe, that the *Sixth Head* is not said to be dead, but to have a *Wound* which seemed (a) to be deadly, or to be wounded as it were to death : whereby may be denoted, that although the *Pagan Imperialism*, the *sixth Head*, never came again into Succession for any long time, the *Roman Monarchickness* of it only remaining under the *Christian Emperours*, and not its *Pagan Idolatry*, and *Bloody Tempera-* against *Christianity*; that yet *Paganism* was not so entirely destroyed at the *Succession of the Christian Empire*; but that it recovered for a short time under *Julian*; and was kept in someLife by the *Pagan* part of the *Senate*, and those *Heathens* who continued in Office until the time of *Theodosius*; and by the *Emperour's* connivance at their Religion; all (b) of them also having accepted of the *Pontifical Stole*, and born the Office and Title of *Pontifex Maximus*, or *Chief Head* of the Colledge of the *Priests of the Heathens*, until *Gratian*, who refused it : and especially by the *Heathen Customs and Rites* which the *Christians* by degrees brought into the *Church*; by which *Paganism* gradually and insensibly passed into *Anti-christianism*; and the *Beast* was kept alive, and at last perfectly healed. So that here is described the *State of the Roman Empire*, as in its passage under the *Christian Emperours*, from the *sixth Head* to the *seventh*, in a *bleeding* and desperate Condition; but in hopes of having its *Wound* cured : And the *State of the same Empire*, as *actually healed*, is represented in the next Words; when a *Monarchy and Idolatry* was in-

(a) Arethas in locum.

(b) Dr. Cave's Introduction, to Vol. 2. of the Lives of the Fathers.

roduced so like that under the *sixth Head*, that its *Rise* is here described rather by the *healing of an Old Wound*, than by the *Succession of a New Head*.

* Here is set forth the *Extent of the Beast's Kingdom*; the *whole World* being said to be his *Followers and Admirers*; which the *Defenders of the Papacy* make to be a *Note of their Church*: who are wont (as hath been well (a) observed) by the just Judgment of God, to attribute those things imprudently to the *Papacy*; which are the *Apocalyptic Marks of Antichrist*.

To wonder after him, may also imply the *implicit Faith* and *blind Devotion* paid to the *Papacy*; which is usually the *Effect of a groundless Wonder*, and an *Admiration of Mens persons*. And here we may observe, that it is foretold, that *Defection from Truth* shall be *Universal*.

4 And they [that wondred after the *Beast*, which were a very great multitude;] worshipped the ¹⁰ *Dragon* [or *Roman Pagan Power* or *Monarchy*] which gave [his] power unto the *Beast* [i. e. they obeyed a *Roman Pagan Diabolical Power* in an *Antichristian Successor*;] and they ¹¹ worshipped [and were subject unto,] the *Beast* [i. e. the ¹⁶ *Roman Empire* under its seventh Head the *Papacy*, as *Imperial and Monarchick*;] saying, ¹² *Who is like unto the Beast* [in *Eminency and Excellency*?] who is ¹³ able to make *War* with him [i. e. resist or withstand his *Power*?]

¹⁴ It was one and the same *Roman Monarchy* under the *Dragon* and the *Beast*; because they had both the same *Imperial Seat* at *Rome*; upon the continuance of which a *Monarchy* is continued in the *Account of Prophecy*; and because they were both influenced by the same *Dragonick and Devilish Temper and Spirit*; whereby they became *One Bo-*

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dy; the Dragon living in, and being worshipped in the Beast: Whence it is that the Beast has but one and the self same Body under all its Heads; it being represented as One Beast, with divers distinct Heads; each of which Head also may be called a Beast, by a Synecdoche, or a Figure, whereby what belongs to the whole, may be attributed to an eminent part.

" To *Worship* denotes also (a) *Subjection*, in Scripture; because Subjects were wont to adore, or prostrate themselves to their Princes and Superiors in the Eastern Countries: As the Subjects also of the Popes do; who are not approached unto without (b) *Adoration*; and are placed on the (c) *Altar* after they are chosen, to receive the Adorations of the Cardinals, and others present.

" *Beast*, absolutely taken, signifies,

(1.) The Roman Empire with all its seven Heads.

And (2.) The State of the Roman Empire, under the seventh Head, and Eighth King, the Papacy; which is the general Acceptation of the Beast in this Prophecy.

" This is an Expression frequently made use of in (d) Scripture, to denote God's peerless, and appropriated Supereminence; and consequently his appropriated Worship. And by it is very appositely set forth the (e) extravagant, prophane and blasphemous Titles and Prerogatives given to the Pope by his Followers; who make as if he were something more than

(a) Grotius in locum. Gen. 37. 7, 8.

(b) Rivet. Tom. 3. pag. 576, 577.

Foulis's Romish Usurpat. B. 1. 4.

(c) Ceremonial. Roman. Sect. 2. cap. 2.

And Sir Paul Rycart's Preface to the Lives of the Popes.

(d) Exod. 15. 11. 1 Sam. 2. 2. 1 Chron. 17. 20.

(e) Rivet. & Foulis ubi supra.

Humane; calling him *their* (a) *God*, and *Christ's Vicar*, and attributing to (b) him *Infallibility*; all which is signified here by this Phrase; which is not unlike the *blasphemous* Expressions of *Rabshakeh*, 2 Kings 18.

¹⁸ This most (c) *Kings and Kingdoms* have found to be true in their Contests with the *Papal Omnipotency*; as some of their Admirers have called it.

⁵ *And there was given unto him* [by the Devil, God permitting, and ordering things accordingly, upon mens wilful blindness;] *a mouth* ¹⁹ *speaking great things* [i. e. a Faculty of impudent lying and boasting concerning his own Power and Infallibility, in Decrees, Anathema's, and the like;] *and blasphemies* [i. e. Idolatrous Decrees;] *and power was given unto him to continue* ²⁰ *Forty and two Months* [of Years.] See on Chap. 11. 2.

¹⁹ This Phrase is taken from *Dan. 7. 8, 11, 20, 25. 11, 36.* where it is the Character of the *Little Horn*, and the *Antichristian King*; from whence it also appears, that this Beast is an *Antichristian one*: and that this also is a *Mark of the Papacy*, clearly appears, from their (d) *extravagant Titles*, and *Decrees and Pretences to Universal Power*.

²⁰ ΠΟΛΥΧΡΟΝ (e) when joyned with a word signifying any *space of Time*, denotes in Scripture the *continuance of it*.

(a) In *Gloss. extravag. Rivet. Tom. 3. pag. 518.* confessed by *Faber Walfh*, the Author of the *Controversial Letters*, and other honest Romanists.

(b) See *Mr. Dodwell's Fundamental Principles of Popery*; where it is proved that this must necessarily be the fundamental principle of their Communion; although it be denied by some of them.

(c) See *Fouli's Romish Usurpat.* *Mr. Dodwell's Considerat. of present concernment.* *Mach. Paris, Ann. 1245.* — Imperatorem Fredericum conculcavimus; & quis es tu qui nobis temere credis resistere? *Græci Histor. Antichrist.* pag. 176. Omnes Principes fortunam irritasse qui cum Papa certarunt.

(d) See the Authors quoted on num. 35. *The Canon Law, the Bullarium Romanum*, and the Authors who defend the *Papacy*, and the *Court of Rome*.

(e) *Græc. in Jac. 4. 13. Me in Locum.*

6. And he opened his Mouth [with great boldness and arrogance ;] in Blasphemies [or Idolatrous Expressions ;] against God [Dan. 7. 25.] to "blaspheme his Name [or Essence ;] and his "Tabernacle [i. e. Christ's Humane Nature, and his Church ;] and them "that dwell in Heaven [i. e. Saints and Angels.]

" By making Images of God, which is called *Blasphemy* or *Idolatry*, in Scripture. See Chap. 2. 9. num. 19.

" The *Humane Nature of Christ*, is called in (a) Scripture the *True Tabernacle*, in which the Divinity, as it were, *sojourned* here upon Earth. And the Church also may be represented by a *Tabernacle* (as it is called, Ezek. 23. 4. Rev. 21. 3.) because of its *wandering wilderness-condition*, in expectation of its Home, and *πολιτεύουσα* in Heaven. The (b) first is blasphemed in the Papacy many ways, but especially by the Doctrine of *Transubstantiation*, and the *Idolatrous practices* consequent upon it ; the latter by *Calumnies*, *Excommunications* and *Persecutions*.

It is the Opinion of a Learned Man, that by *Tabernacle* is here meant the State of *Saints and Angels in Heaven*, or the *Heavenly State*, in which Christ is said to *minister*, Heb. 8. 2. and through which he is said to have *passed*, (Heb. 9. 11.) to the *Holy of Holies*, the *very Throne of God* ; which may also be the meaning of *Heb. 10. 20.* And this Interpretation he thinks to be most probable,

(1.) Because the *Humane Nature of Christ* is it self the *Minister of the Tabernacle* ; and not the *Tabernacle* in which the *Ministration* is performed.

(2.) Because the *Heavenly things themselves* are to be purified and anointed (Dan. 9. 24. Heb. 9. 23.) and therefore are to be supposed to have been *profaned* and *blasphemed* ; that is, *Idolatrously abused* : and because such an Acceptation

(a) John 1. 14. Heb. 8. 2. 9. 11. Col. 2. 9. See Dr. Hammond on John 1. 14.

(b) See Dr. Moor's *Mystery of Iniquity*

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of the Word *Tabernacle* here is more agreeable to what is said in this Vision concerning the *Tabernacle of Testimony* being opened, and the *Tabernacle of God* being with Men; and with *Ezekiel's Visional Temple*, or *Tabernacle*; and with the *Divine Tabernacle* (Chap. 4.) the *Scene* or *Apocalyptick Stage* of these Visions. See Chap. 12, 1. 21, 3.

And (lastly) because Christ in his Humane Nature may be more significantly comprehended under the (a) *Name of God*.

² Who are blasphemed by the *Idolatrous Worship* of them, taught and practised in the *Church of Rome*.

7 And it was given to him to make War with the Saints [i. e. to oppose, excommunicate and persecute the *Witnesses*, Chap. 11, 7. and the *Seed of the Woman*, Chap. 12. 17.] and to overcome them [Chap. 11. 7.] and power was given him over all *Kindreds*, and *Tongues* and *Nations* [i. e. to make *Proselytes* in all parts of the *World*, and to Rule and Govern the *Kings* and *People* of the *Antichristian Kingdom*, Chap. 10. 11.]

8 And all that dwell upon the Earth [i. e. the *Apostacy*;] shall worship him [i. e. obey, and honour him as an *Infallible Head*.] whose ² Names are not written in the *Book of Life* of the *Lamb*, slain from the *Foundation of the World* [i. e. except those *Living*, *Eminent* and *Excellent Members* of *Christ's Church*, particularly known and designed by him to be effectually saved by his *Blood*; who was crucified in respect of the *Divine Decree*, *Appointment* and *Agreement* betwixt the *Father* and the *Son*, from all *Eternity*, Phil. 4 3. Gen. 3 15. Acts 15. 18. Gal. 3. 17.]

² See on Chap. 3. 4, 5. These are the *Witnesses*, Chap. 11. the *seed of the Woman*, Chap. 12. 17. and the *Sealed ones*.

9 If any man ² hath an ear let him hear [for what hath been now delivered in a *Spiritual* and *Mystical* manner, is very remarkable, and worthy the most attentive, and most serious *Observation*. See Chap. 2. 7.]

(a) John 1. 1, 18. See Mercer, and Pocock on Joel 2. 32. and Acts 2. 21.

⁹ Hereby (as hath been already shewn on Chap. 2. 7.) is intimated, that what has been delivered concerning the *Beast* in this Chapter, after an *enigmatical* and *parabolical* manner (this being the Sentence made use of by our Saviour in the close of *his* Parables) is a Truth of the greatest importance; against which yet many would shut their Ears. And therefore all *Christians* are called upon seriously to consider, and weigh what is here delivered; and not to be driven from the profession of the pure *Faith*, by Fear of Punishment; nor wrought upon to follow the *Beast*, by the *spendid Baits* of *Greatness*, *Power* and *Authority*, or the *high* and *big pretences* of *Infallibility*, *Success*, and *Universality*; seeing it was foreseen and foretold by the Holy Spirit, that the generality of Mankind should be *earthly minded*, and should thereupon follow the *Beast*; and only a few chosen and beloved of God should escape this *Universal Corruption*.

¹⁰ He that leadeth ²⁰ into Captivity, shall go into Captivity: he that killeth with the Sword, must be killed with the Sword [i. e. all Antichristian Enemies shall be dealt with at last, as they have dealt with others, Chap. 19. 20, 21.] Here is [an occasion for the Exercise of] the *Patience* and *Faith* of the *Saints* [in bearing their Sufferings, and in believing and patiently waiting for their deliverance out of them, and the destruction of the Enemies of God, and of his Church. See on Chap. 14. 12.]

²⁰ Here is a plain reference to the *Beast's*, and the *False Prophet's* being taken Captive; and to the slaughter of the Remnant by the Sword, Chap. 19, 20, 21. For as the *Prophets* of old were wont to comfort the People of God when in Captivity, and under great distress, by *Denunciations of Ruine and Destruction to their Enemies*; so does the Holy Spirit here revive the *persecuted Saints*, by telling them that their *Persecutions* should have an *End*, and that the *Apostasy* which now domineered, and blasphemed the Holy Name of God, should at last be *abolished*, and utterly *destroyed*; according

cording to the just and righteous Judgment of Almighty God, who recompenses Tribulation to them that trouble his Saints, 2 *Thes.* 1. 6, 7. *Isa.* 33. 1, 2. *Ezek.* 39. 10. *Matth.* 7, 2. 26, 52. But yet they are commanded to have *Patience*; for although the Judgment is certain, yet it will not be so soon as they might expect, *Hab.* 2. 3, 4. *Matth.* 21. 19 -- 24

11 *And I beheld another* ²⁷ *Beast* [i. e. another Persecution, and Idolatrous Body of Men under Superiors;] *coming up* [silently, slowly, and by degrees, as feet of Clay,] *out of the* ²⁸ *Earth* [or Apostasy;] *and he had two* ²⁹ *Horns* [Potencies or Powers;] *like a Lamb* ³⁰ [i. e. seemingly Christian;] *and he spake as a* ³¹ *Dragon* [i. e. was in his Doctrines, Decrees, and Practices, Antichristianly Idolatrous, and Persecuting.]

²⁷ This *Beast* is different from the former, as appears from his *Original*, *Shape*, and the other *Characters* here given of him; called therefore *the other Beast*; as being a distinct Beast from that whose Succession the Prophecy was describing.

²⁸ ²⁹ The former Beast rose up out of the *Sea*; that is, *the Commotions and Divisions of the Empire*. This rises as things grow out of the *Earth*, silently, and by degrees. ³⁰ And as by the former Beast, the Papacy as *Monarchick and Imperial*, was fitly represented; so in this type there seems to be a signification of *the Apostate Hierarchy*, or of the whole Body of the *Ecclesiasticks*, as *Antichristian*; as appears,

(1.) From the Account here given of its *Original*; viz. that it was out of the *Earth*; by which the *Apostate State of the Church* is signified in this Prophecy. For as the *Papal Monarchy* rose out of the Providential Commotions and Troubles of the Empire; so was the *Antichristian Power of the Clergy* founded upon the *Apostatizing Spirit of Diotrephes*, encroaching by degrees in the *Church*.

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(2.) It appears, that some *Christian Body of Men* is signified by this *Beast* ; because it is said to have *Horns*, like a *Lamb*, which is the *Type of Christ* in Scripture : By which Expression (*Horns* being the *Type of Powers and Potentacles* in Scripture) an *Apostate Hierarchy*, or a *Holy Government* (for so the Word signifies) acting under the sanctified pre-*tences of Christ's Authority*, and his *Religion*, and *in ordine ad spiritualia*, is very appositely set forth unto us.

And (3.) By this *Beast's* being represented with *Two Horns*, is very aptly signified, *the whole Body of the Ecclesiasticks*, under the *Potentacy of the Ruling Clergy*, or *Hierarchy of the Two Divisions of the Empire*, into *East and West* : and withal there is an intimation given; that this *Beast* rose when the *Empire* was thus divided.

And (lastly) We may from hence conclude, that this *Beast* is not *The Antichrist*, who is represented as a *Monarch*, by *One single Horn* in *Daniel* ; but a *Body Politick* (signified by a *Beast* in *Prophecy*) under *Two co-ordinate Powers*, or *Horns* ; by which the *Hierarchy of the Eastern and Western part of the Empire*, before the *Pope* came to be an *Horn*, or to have his *Antichristian Supremacy*, is very fully typified : especially the *Eastern, and Western Patriarchates* ; which were a *meer Usurpation in the Church* ; arising from the *honour of precedency*, which the *Metropolitans of the Chief Cities*, gained upon *Constantine's* new modelling of the *Empire* ; which (as *Bishop (a) Parker* speaks) *quickly became a Styrre to Ambition, to mount into a Superiority of Power and Jurisdiction* : And although there were many *Contests betwixt the Eastern and Western Bishops*, yet (as the same *Learned and Judicious Person* has observed) the *Patriarchal*

(a) An account of the Govern. of the Christian Church for the first six hundred years, pag. 192. 310. and from pag. 189. to the end of that Book.

Usurpation first began at Constantinople, and the Supremacy of the Church of Rome was founded merely upon the Ambition of the Church of Constantinople. Which Words are an excellent Comment, upon this, and the following Verse, as his whole Discourse there is ; wherein is proved, that the Eastern Horn, or Hierarchy, as well as the Western, was the Chief Cause of advancing the Beast, or the Papacy, to its Kingdom.

Christ is typified by a Lamb in (a) Scripture ; the Emblem of Innocency, Meekness and Parity : And here is intimated, that this is an *Antichristian Beast*, because of its having something of a Lamb in it ; the Devil not being able to introduce *Antichristianism*, but under the Mask of Christianity, and under a pretence to (b) *Mystery*, Godliness, and (c) *Humility* ; by which ways it was at first brought into the Church, and is still kept up in it.

Here is signified, that this Beast was a *Pagano-Christian Beast*, and a *persecuting one* ; because he spake and acted like a Dragon, the Type of Paganism and Persecution ; whilst his Pretences were the *Authenticity and Honour of Christ* ; the Advancement of *Unity and Peace*, and a *Zeal for God's Glory* ; and a *reducing of Men by Lamb-like, i. e. innocent and gentle Methods* ; a Phrase much used by the French Clergy, in their Speeches to their King, upon his barbarous proceedings against the French Protestants.

12. And he [i. e. the Hierarchy] exercised all the Power of the first Beast [or the Roman Idolatrous Monarchy,] before him [and in favour of him ; for his Honour, and by his Consent ;] and

(a) John 1. 29, 36. Acts 8. 32. 1 Pet. 1. 19.

(b) See Dr. Moor's *mystery of Iniquity*.

(c) The Popes, whilst they give themselves the humblest Titles, make the Proudest Claims ; and under the Name of *Servus Servorum*, make themselves Princes of the World. Bp. Parker, *ibid.* pag. 247. with relation to Gregory the Great.

causeth the Earth [or the Apostasy ;] and them which dwell therein [i. e. the Apostate Members of this Earthly and Worldly Church, the Gentiles, the Subjects of this Hierarchy, Chap. 11. 2.] to worship [Verse 4. 8.] the first Beast, whose deadly wound was healed [i. e. the Roman Empire under the seventh Head, and eighth King, Verse 2, 23. Chap. 17. 8, 10, 12.]

3^d From hence it appears,

(1.) That this was the *Hierarchy of the Roman Empire*, because it exerciseth Power before the Beast, or in his presence ; which Beast was the *Roman Empire* ; as appears from its Description before given.

(2.) That these *Two Horns*, answering to the *Two Feet* in *Daniel* (the same thing being fitly represented by *Feet* in the *Image of a Man*, and by *Horns* in the *Type of a Beast's Head*) and those *Two Feet* coming not into Succession until the Rise of the *Ten Kings* (who are the *Ten Iron Toes* of it) which was not until A. D. 476. when the *Imperial Power* ceased, and the *Papal Succession* began with its *Ten Kings* ; it will follow, that this *other Beast* exercised not the Power of the first Beast until then.

(3.) That the *first Beast*, with its *seventh Head*, the *Papacy*, even when it was in Succession as the *eighth King*, A. D. 476. yet did not then exercise its Power of its self ; as is plain from History ; in which it is notorious, that the *Papacy* attained not its *Supremacy* until A. D. 606. and that all that time the *Hierarchy of the Eastern and Western Divisions of the Empire*, exercised all its Power before it, by ministering unto it, as the Phrase signifies, 1 Sam. 2. 18. or in (a) its stead, and for its benefit, as a kind of a Protector of it in its Infancy ; and as the *Clayie part of the Feet of this Image*, upholding and sustaining the *seventh Head*.

(a) See Grot. on Luke 4. 7. 24, 19.

(4.) Although the first Beast were before the other Beast, as the first Beast signifies the Roman Empire; whence it is called the other Beast, with reference to some former, or first Beast; yet as it is the seventh Head, they are cotemporary: the Papacy, and the other Beast, in that particular Notion, as Feet of Clay, coming into Succession together at 476. which yet were before the first Beast, as they were a domineering, and aspiring Body of Men, making way for the Papal Kingdom, during the time of the Christian Emperour, when the Beast lay wounded, and was partly kept alive, in an healing condition, by them; and as they were those who protected the New King, the Papacy, from his Succession at 476. until his Supremacy, at 606.

13. And [or for] he doth great ⁿ wonders [i. e. seemingly great, but really lying and counterfeit ones, 2 Thesal. 2. 9.] so that he maketh ⁿ Fire to come down from Heaven on the Earth in the sight of men [i. e. appeareth to worldly and apostatized Men, consenting to, and applauding the Cheat, to work as great Miracles as Elias did; 1 Kings 18. 33. 2 Kings 1. 10.]

ⁿ Lying Wonders are one Character of the Man of Sin, given by the Apostle, 2 Thes. 2. 9. And accordingly it is notorious, that the great Apostacy was brought in by the Lying Miracles, Fabulous Legends, Counterfeit Writings, and pretended Inspirations of the Clergy, as Mr. (a) Mede, and others have proved. Bishop (b) Parker observes, that the Constantinopolitan See (which was afterward one of these Horns

(a) Apostasy of the latter times, B. 1. Chap. 2, 3, 4, 5.

Bishop Stillingfleet's Second Discourse in Vindicat. of the Protestant Grounds of Faith, Chap. 3. his Discourse of Idolatry, Chap. 4. his Answer to Mr. Cressy's Epistle Apolog. Chap. 2.

(b) Account of the Government of the Church, pag. 240. the right of the Emperours, in choosing the Pope, was gained from them by a pretence to Divine Inspiration. Rycart's Preface to the Lives of the Popes.

when the *Clayie Feet* came into Succession) was first advanced by the pretended Inspiration of *Diodorus*, an Old Doting Bishop; and (a) *Aventinus* confesses, that in the time of *Gregory the seventh*, when *Antichrist* came to his beighth, false Prophets were very frequent: And accordingly this very Beast is called afterwards the false Prophet.

11 This is one of those Miracles which the (b) *Jews* require for proof, that a Prophet is sent from God: By which is intimated, that this Beast was permitted by God to do great Signs; and that withal he was of a wrathful and a revengeful Spirit, contrary to that of the Gospel; where *Christ* rebukes his Disciples for calling for Fire from Heaven.

14 And deceiveth them that dwell on the earth [i. e. the Pagano-Christian Worshippers, Chap. 11. 2.] by the means of those Miracles which he had power to do in the sight of the Beast, saying to [i. e. teaching, perswading, and commanding] them that dwell on the Earth [i. e. the Gentile Worshippers, Chap. 11. 2.] that they should make an Image ¹¹ [of Universal, Roman, Persecuting, and Idolatrous Empire;] to the [Honour of] the Beast, which had been wound by a Sword [of the Christian Emperours, the seventh King, in his sixth Head, the Pagan Emperours;] and did [now] live ¹² [in this Image.]

11 Here is an Allusion to the Image which (c) *Nebuchadnezzar* set up; which he made of Gold, to represent himself (who was the Head of Gold in the great Image he had seen in a Vision, Chap. 2. 38.) as the sole Head, and Universal Monarch of the World, as he was acknowledged to be in the Titles given him, Verse 43. or at least to be a Figure of his Universal Monarchy; of which a great Image is the Type in

(a) Annal. lib. 4. & 5. Downham of antichrist, lib. 1. pag. 110.

(b) Poli Synopf. in loc.

(c) Dan. 3.

(a) *Daniel*: which *Image* was also set up for Divine Worship, and is called *God*, at the 29th Verse; all who refused to serve, and worship it, being severely punished: To all which Particulars there are clear References in this Chapter; and in the Usurpations of the Popes, the Worship of Images introduced especially by their means, and the great severity used against all the *Witnesses* (of whom *Shadrack*, *Mesback* and *Abednego* were Types) who refused to worship Images, and submit to the *Papal Supremacy*, which were the *Image*, and the *Gods* the Antichristianizing Hierarchy had set up.

³⁵ *Did live*, signifies *did revive*, or *recover*, as *Grotius* and *Vatablus* render the Word, and that *in* or *by* the *Image*; upon the making of which, the *Beast* was perfectly cured; his *Idolatry* and *Supremacy* becoming then predominant; whereas it was before but in its *Infancy*, and under the *Tutorage* of the other *Beast*; who was, as it were, a *Cardinal Patron*, to the *Beast* in its *Minority*, acting all things for him, and in his Favour; as those *Cardinals* now do for the *Pope*, in their *decrepit Age*.

The *sixth Head*, as it distinctly and particularly denotes the *Pagan Emperours*, was neither healed nor revived; the *Monarchy* passing from it to the *seventh Head*; although the *Beast* be represented in his entire Portraiture, to shew the Succession of his *Heads*: but as it denotes, and is a part of the *Roman, Idolatrous, persecuting Monarchickness*, in which *Beastianism* consists; so it was revived, and healed, when the *seventh Head* attained *Idolatrous, and persecuting*, as well as *Roman Power*: whereas during the *Christian Empire*, although the *Emperours* had *Roman, Monarchick Power*; yet they were not *Idolatrous, and persecuting Powers*, as the *Pa-*

gan were; whatsoever there was of degeneracy, or persecution, upon other Accounts.

15. And he had power to give * Life [i.e. activity, and a power of working upon the Minds of Men,] to the * Image of the Beast [i.e. unto the likeness, and similitude of the Pagan Roman Empire;] that the Image of the Beast should both speak [in Decrees and Canons;] and [also] cause [by its own power, and that of the secular Magistrate;] that as many as would not worship [obey, and be subject to,] the Image of the Beast should be killed [by Excommunication, and the Temporal Sword, Dan. 3. 5. 6]

* For this was not a lifeless, dumb Idol, like that of Nebuchadnezzar, or those described, Psalm 115. but was possessed with an active, and a restless Spirit, as some of the (a) Idols, and Oracles of old were. Or, to give Life to the Image of the Beast; may signify, the Revivout of Paganism; as Life signifies, Chap. 11. 11. and Verse 14.

* The Devil being wounded in his Power, by the Wound of the sixth, or Pagan Head; and knowing from the Prophecy of Daniel, that there was to be no other Pagan Monarch, and Dragonick Head, gave his Power to the Beast; But perceiving that this Beast was not able to deceive the World by a pure Imperial Power, and a bare-faced Heathen Idolatry; he wrought upon the Gentile Worshippers (or Antichristian Latins newly converted from Heathenism, and retaining a great Love for the Magnificence and Customes of their former Religion) by means of the other Beast, or the Antichristianizing Hierarchy, to make an Image which should be not only to the Honour of The first Beast, but should be a Resemblance of it. Now an Image

(a) See Dr. Hammond on the place.

being not the *thing it self*, but a *similitude of it*, this *Image* must consist in some *Likeness*, or *Resemblance* of a *Universal, Persecuting, and Idolatrous Empire*; in which the Nature of *Beastianism* is placed by Prophecy. Which was exactly fulfilled,

(1.) When the Papacy attained an *Universal Supremacy*; which yet being but an *Ecclesiastick*, or *Spiritual one*, or a *Temporal one* under an *Hierarchick Form*, erected after the Model and Platform of the *Civil Empire*; was indeed but a *Clayie Image*, or *Resemblance* of the Real and *Substantial Power*, which the Emperors enjoyed; and wanted the strength of (a) *Iron*, which is necessary to all Dominion; which the Papacy has not of it self, but from the Iron and strength of its *Ten Toes*, or of the *Kings* united under him, as a *Spiritual Head*. Such an *Image* did (b) *Boniface the Eighth* appear to be, when he rode in *Imperial Robes*, with a *Naked Sword* carried before him; one proclaiming with a loud Voice, *Ecce hic duo Gladii*; Behold here are *Two Swords*, the *Spiritual* and the *Temporal*; and when to (c) make his infinite *Sovereignty* more conspicuous and memorable to all *Posterity*, he came forth one day amongst the people, to be admired of them, with a *Sword* by his side, and a *Crown* upon his Head; strutting like an *Image* in vain Pageantry.

(2.) When a (d) *Pagano-Christian Idolatry* was established; which is an *Image*, or *Representation* of *Heathen Idolatry*.

(a) Dan. 2. 40—43.

(b) Abbas Ursperg. ad an. 1298.

Crakenthorp of the Pope's temporal monarchy.

(c) Overal's *Convocat. Book*, pag. 314.

(d) Mr. Mede's *Apocalypse of the latter times*.

Dr. Moor's *Mystery of Iniquity*. part 2 lib. 1. 131

Bishop Stillingfleet's *Discourses of Idolatry*.

(3.) This Image of the Roman Imperialism (which is chiefly represented by it) consisting of Antichristianism, as well as Supremacy, may be also lookt upon as an Image of Christianity; as being the Counterfeit of it; assuming Supremacy under the pretence of Christ's Sovereignty, whose Vicar he pretends to be; and introducing a Religion which substitutes an imaginary counterfeit Christianity in the place of the true one, when it is indeed opposite to it; in which the Nature of Antichristianism consists.

16 And he causeth all both small^m and great, rich and poor, free and bond [i. e. all, of all Ranks and Conditions, Dan. 3. 4, 5, 6.] to receive a^m mark in their^m right hand [i. e. to be obliged to engage, and act for him;] or in their^m foreheads [i. e. or openly to avow, and own him, and his profession.]

* A distinction of (a) persons, in use in the Roman Empire, comprizing all Ages and Conditions.

* As the Followers of the Lamb have their Seal or Mark; so have the Followers of Antichrist: whereby is denoted his Propriety in them, their Service of him, and their open profession of his Name or Doctrine, by which they are to be known and distinguished from others. An Expression taken, as (b) Criticks think, from the Marks, which the Romans were wont to put upon their Possessions, Slaves and Soldiers; but may be rather an Allusion to Cain's Mark; or (which seems to be most probable) to the (c) χάραγμα, or Mark of an Ivy-leaf, which Ptolemy Philopator caused to be burnt with Fire upon the Bodies of those Jews who were to enjoy the priviledges of the Common people of Egypt; in token of

(a) Grot. in Locum.

(b) Grot. Ham. Poli Synopf.

(c) 3 of Maccab. See Grotius on that place, and Hammond on this Verse.

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their being the Servants and Worshippers of *Bacchus*; For the same Word (*χάειν*) is used in both places; and several passages of the Books of *Maccabees* have been before alluded to in this Prophecy, as hath been already (a) observed, concerning the Story of *Antiochus*; those *Apocryphal Books* being preserved (as Dr. (b) *Beverley* has ingeniously and judiciously observed) not without a Design of Providence, and put into the Canon of the Church of Rome; That a Prophet of their own, or a Scripture of their own Canonizing, might be a Witness against them.

39 The *Right-hand* being most in use, and the strongest, denotes *Action*: whereupon God commanded the Jews that the Law should be a sign unto them upon their hands; that is, should be obeyed and kept by them.

* That is, that they should not be ashamed of professing his Doctrine, but should make their Relation unto him be as open, and as remarkable, as if it had been written upon their *Foreheads*; as the Jews were commanded to have the Law upon their *Foreheads*, and betwixt their *Eyes*, *Exod. 13. 9. Dent. 6. 8---*

17 And [he causeth also] that no man might buy or sell [i. e. partake, or dispose of any Advantages or Preferments,] save he that had the mark [i. e. was engaged in his Cause and profession, and was active in it,] or the Name [i. e. * Nature] of the Beast, or the Number of his Name [i. e. the Number which shall shew his Nature.]

41 This Phrase has a relation to the Commodities, or Merchandizes of the Beast's Kingdom, and the Priviledges of

(a) Pag. 203, 204.

(b) Scripture Line of Time, part 2. pag. 43, 44;

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his City; reckoned up, Chap. 18. of which the Papacy debars all Men, by (a) *Excommunications*, *Interdictions*, and *Civil Penalties*, who will not own and profess its Doctrine. And here is a further Allusion to the Story of *Ptolemy Philopator*, in the Book of *Maccabees* before quoted; (who seems to be a Type of *Antichrist*, as *Antiochus* is confessedly owned to have been) who took away from all those *Jews* the Priviledges belonging to *Alexandrians*, which they before enjoyed, who would not embrace his Idolatrous Religion; and admitted only those into his Court, and the higher Rank of Citizens of *Alexandria*, who would be initiated into it; thrusting even the *Jews*, who complied so far as to take the Mark of *Bacchus* into the Inferiour Rank of the *Vulgar Egyptians*; which is an Instance exactly agreeing to the Proceedings of the *Antichristian King*, as all (b) History testifies.

* So (c) *Nature* signifies in Scripture; as *Divines* usually shew on the first mention of the *Libra's* *Wagon*.

18 Here is [what requires, and will exercise] ¹³ *Wisdom*; let him that hath understanding [in such matters;] count ¹⁴ [or calculate] the number of the ¹⁵ *Beast* [i. e. the Number which shall shew when he became an Idolatrous Beast;] for it is the Number of a man [i. e. such an one as Men of *Wisdom* and *Understanding* may, and are wont to calculate;] and his number is six hundred threescore and six.

* By *Wisdom* is meant here, such *Wisdom* or *Skill* as the *Egyptians*, and the *Skillful Jews*, and other Wise Men of the

(a) Vid. *Poli Synopf. in locum*, & *Medum*, Brightman.

(b) See *Foulis of Popish Usurpations*.

(c) Hammond on *Matth.* 2. 23.

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Eastern Nations had ; and for which *Moses* is so renowned in Scripture, *Acts* 7. 22. of which, *Knowledge* in (a) *Numbers* was none of the least. And that such like *mystical* and *obscure Knowledge* was anciently called *Wisdom*, is plain from the Author of the Book of *Ecclesiasticus*, who tells us (*Chap.* 6. 22.) that *Wisdom is according to her Name*, (*σοφία*) *not manifest* unto many ; alluding (as *Philo* also often does) to the (b) *Etymology* of the Greek Word ; as if it were derived from the Hebrew פִּלֵּא which signifies to *cover*, or *hide*.

* *ἰσχυρισμῶ* ; which word signifies to *calculate*, as *Arithmeticians* were wont to do of old, with *Stones* or *Counters*.

* The *Number* of his *Name* seems to denote the *Number* which shall shew his *Nature*, *Essence* and *Being* ; *Name* and *Thing*, to be, and to be called ; being very frequently used promiscuously in Scripture : and the *Number* of the *Beast* seems to be different from that of his *Name* ; and may signify the *Number* which shall shew the *Time* of his becoming *The Beast* ; as will appear more clearly in the following Annotations.

* Hereby is not signified ; that *Antichrist* is a *Man* ; but that it is the *Number* of *Man* (*ἀνδρῶν*, not *ἑνὸς ἀνδρῶν*), or of the same kind that other *Numbers* are, which *Men* make use of ; as *Hazab* (*Chap.* 8. 1.) is commanded to *write* with a *Man's Pen* ; that is, with *such a one*, and in *such Characters* as are in use amongst *Men* ; and as the Word is used, *Chap.* 21. 17..

(a) See *Bongus de Numeris*, *Meursius de denario Pythagorico*, *Wendellius*, and other Authors, who have written of *Pythagora's Tetrads*.

Grot. in *Act.* 7. 22.

Hammond. on 2 *Tim.* 3. 8.

Dr. *Moor's Cabbala*.

Mr. *Potter* of the *Number* of the *Beast*.

(b) Dr. *Moor's mystery of Iniq.* part 2. lib. 1. cap. 14.

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"The Man of Understanding is not bid to calculate the Numeral Letters of the Beast's Name; but to calculate 666. the Number of the Beast; which Arithmeticians know can be done no other way but by extracting the Root of it: which seems wholly to overthrow the conceit which (a) Irenæus has delivered from Ancient Tradition; that $\alpha\theta\epsilon\iota\sigma\mu\omicron\varsigma$ (the Numeral Value of the Letters of which word make up 666.) is the Name of the Beast; and that the counting of the Number of the Beast, consists in nothing else but in the counting of the Value of the Letters of his Name; which is no great piece of Wisdom and Understanding. And although the Authority of Irenæus is not to be altogether contemned; yet it being notorious, that he was mistaken, or imposed upon, in some things, for which he vouches the Traditions of Apostolical Men (as particularly concerning our Saviour's Age, when he died) he is not to be followed, when there are so considerable Reasons to be brought against the Opinion he relates, and those from the very Text it self. For besides, that the Numeral Letters of several other Names, amount to 666. the Apostasy is no where set forth unto us in Prophecy, under Types, which have any reference to the Name of Latins, but only to that of Romans; which has also swallowed up for a long time the other Name; which is now out of use.

And therefore I cannot but acquiesce in what Mr. Potter has said in his Admirable Discourse upon this Number; where he has shewn, that the counting of it consists in the extracting the Root of it, which is 25; the Number (b) 25. being

(a) Lib. 5. Cap. 30.

(b) 25

25

125

50

625

41

666

the

the *only Number*, which by being multiplied into it self, makes up the *Square Number* 666. when the *Fraction* (which is 41 in this Operation) is added to it ; which is what is meant by the *Square Root of a Number*. And this Opinion I acquiesce in,

(1.) Because it is the only way of *counting*, or *calculating* this Number ; and is withal a piece of *Ancient Wisdom* and *Understanding* ; perhaps in use amongst the *Eastern Sages*, from whom the *Greeks* derived their Skill.

(2.) Because the *Root of it* 25, gives us the *Number of the Year*, when the *Beast* first had a *Name*, or a *Being*. Concerning which we are to observe, that the *Epocha* of all the Numbers in this Prophecy, are to be taken from the time of our *Saviour's Resurrection*, A. D. 33. to which if you add this Number, the *Conception of the Beast* will fall upon A. D. 58. about the time in which the *second Epistle to the Thessalonians* (a) was written, when the Apostle affirms, that the *Mystery of Iniquity was working*. For as 12, the *Root of the Number of the pure Church*, may denote, that the Church continued pure until *Twelve Years after the Resurrection*, viz. until A. D. 45. so may also the *Root* 25. lead us after the same manner to the *Beginning of the Apostasy*, at A. D. 58.

(3.) Because the *Square Number* arising out of this *Root*, gives us the time when the *Apostasy* came to be the *Image of the Beast*. For if we add 666. to A. D. 58. the time of its *Conception*, we shall arrive to A. D. 724. when the *Beast* which rose about A. D. 600. (as hath been before observed) came to his *Manly Age*, as an *Idolatrous Power* ; being then warmly engaged in the *War about Images*. Which Observa-

(a) 2 Ep. 2. 7. thought by Mr. Dodwell, and Dr. Cave, to have been written A. D. 49. by Bp. Pearson, A. D. 53. and by several others, A. D. 57.

tion is much illustrated by the *Beasts* being represented as an *Image* in this Chapter; in which 25 may be considered as the *Root or Basis*; and 666 as the *Height of it*. And as *Nebuchadnezzar's Image* (*Dan. 3. 1.* the *Type of the Image* in this Chapter) was an *irregular Figure*, contrary to the *Rules of Proportion* (as *Interpreters* have shewn on that place) and consisted of *Sixes*, as this does; so is 25, the *Basis of this Image*, a *Surd Number*; out of which a *regular, and perfect Square* cannot arise, but one mixt with *Fractions*: to shew, that the *Apostasy* is in *Truth* an *Irregular Religion*; consisting of many *unequal Additions*; as 25 is an *uneven Number*, and 666. is not a *square and perfect Number*. arising out of 25 only; but is made up of *Fractional Additions*. Whereas, on the contrary, the *Number 12.* the *Root of the pure Church*, is an *even number*, making *One hundred and Forty Four Thousand*, its *Square*, perfectly and entirely; to shew the *Perfection, Entireness, and Agreeableness of its Doctrines*.

(4.) Except this be the meaning of the *Number of the Beast*, there will want an *anti-numerus*, or *opposite number* to the *number of Christ's Kingdom*; which is agreed on by all *Interpreters* to be 12. the *square Root of One hundred and Forty Four Thousand*; and thereby that graceful *Antithesis, αντιστοιχια*, or *Correspondent Opposition*, which is observed in this *Prophecy*, betwixt the things which relate to *Christ's* and *Antichrist's Kingdom*, will be *violated and broken*; and the *Anti-Apostolicalness* of this *Church* will not be so *appositely signified*. See *Mr. Potter's Discourse*.

(5.) The *Number 25* may very well be put to express the *beginning of Antichrist's Kingdom*; because it hath been always accounted, by *sacred and Profane Writers*, who have thought nothing of *Antichrist*, to be *mysteriously evil*; and to be an *Hieroglyphical Character of some unhappy, desperate, deplorable, and Apostatical Estate of Christ's Church*; because

is an oddly uneven number, which is unevenly measured by an odd Number ; as Mr. Potter (a) hath proved out of Jerom, and others, in his Excellent Discourse on this Subject ; an Exquisite Piece of *Mysterious Knowledge*. For which Reason also, 666 may be a Number expressing things belonging to *Antichrist's Kingdom* ; because it consists of Sixes ; a Number relating to the *Pagan Kingdom*, the *Sixth Head* ; of which *Antichrist is the Image* : And also (as (b) *Grotius* observes) denotes the *Things of this World* ; as *Seven* does the *Things of the Better World*, the *Kingdom of the Messias*.

(6.) The Number 25 is most admirably applicable to the *Antichristian Roman State* ; it being the only *Conspicuous and Remarkable number* in that *Hierarchy* ; describing the *Papacy* in its most *Essential Parts* ; that *Church* having been *Fatally* led to lay its very *Foundations* upon it ; it having at first *Five and Twenty Cardinals*, and its *Creed* consisting of *Five and Twenty Articles*, as the *Apostles* doth of *Twelve* ; as Mr. Potter hath accurately shewn in these, and many other Particulars.

(7.) It may be observed, That as the Number 666. can by no means be made out of 12, whatsoever Number you multiply it by ; so neither can the *Antichristian State* any way arise out of the *Apostles Doctrine*.

(Lastly,) The Number 666. consisting of the same number in all its places, from *Units* to *Hundreds* ; is upon that account (as *Grotius* observes on the place) very Remarkable,

(a) Chap. 12.
(b) on this Verse.

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according to the Opinion of the *Wise Pagans*, who made their *Vows* in the *same proportion* : And because it consists of an *entire* (a) *Senary of numbers*, arising by degrees from *Units* to *Tens*, and from thence to *Hundreds*; and that in a proportion very agreeable, by the multiplication of 6 by 10; so as that 6 are found 10 times in 60, and 60, 10 times in 600: it may from thence be thought to signify the *seeming Comeliness* and *Proportion of the Antichristian State*; which is so great, that it is apt to deceive those who do not exercise *Wisdom, to discern things*; it being at first sight a Number more proportionable than 144, the Number of *Christ's Kingdom*. So necessary is it to *count numbers*, and to *extract the Roots of them*, by *stripping things of their Outward seeming Appearances*, although never so *Comely*; and searching into the very intimate nature, and *Essence* of them.

(a) *Poli Synopf. in locum.*

C H A P. XIV.

The Text.

1 **A**ND I looked [or was in Vision];] and lo, a Lamb [i. e. Christ,] stood [to import his settlement in his Government, and his Rule and Defence of his people, *Psalms* 2, 6. *Mic.* 5. 4.] on the Mount¹ Zion [i. e. appeared in an exalted, and an established State, in his Kingdom, *Psalms* 48. *Mic.* 4. 1. *Heb.* 12. 22.] and with him an² Hundred Forty and Four Thousand [i. e. a Body of Apostolical Pure Christians, *Chap.* 7. 4.] having his [i. e. Christ's] Fathers Name³ written in their Foreheads [i. e. openly adjudged by God, and professing themselves to be the true Followers of Christ. See on *Chap.* 7. 3.]

Annotations on C H A P. XIV.

¹ Zion (a) was the Mountain, or upper part of Jerusalem, on one side of which stood the House, or Palace of David; as the Temple did on the North side of it, called Mount Moriah; which was reckoned as a part of Mount Zion. This Mountain was taken by David from the Jebusites, whom the Children of Judah were not able to drive out, because of their Unbelief; and was the first Exploit undertaken by him, after his being anointed King over all Israel, upon the Submis-

(a) *Josh.* 15. 63. 2 *Sam.* 5. 1-10. 1 *Chron.* 11. 1-9. 2 *Chron.* 3. 1. *Psalms* 48. 2.

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tion paid unto him by all the Tribes of Israel, and their acknowledgment of their being his Bone, and his Flesh; wherein they were Types of the Obedience that all Nations are to pay to Christ; and of their becoming Members of his Body, of his Flesh, and of his Bones, Ephes. 5. 30. David took it when he began to (a) Reign, being Thirty Years old; according to the Age when our Saviour began to preach, gather Members for his Kingdom, and cast out Devils; as David also dispossessed the (b) Jebusites, and cast out their Tutelary Idols, the Hatred of his Soul; called by him and his Followers, by way of Sarcasm and Contempt, the Blind; and the Lame; as having Eyes, but seeing not, and Feet, but walking not; according to the like Expression used by him, Psalm 115. When he had taken it, he fortified the Strong Hold of it; and afterwards built there, and made a Beautiful City, calling it, the City of David. In all which he was a Type of Christ, as that Mountain, Strong Hold, and City, were of the Strength, Stability, and Beauty of Christ's Kingdom; especially as it shall appear at last in a most glorious manner; triumphing over all Heathen and Antichristian Idols; when the Lord shall set his King upon his Holy Hill of Zion; and Christ shall stand, and feed his People, and be great unto the Ends of the Earth, Psalm 2. 6. Micah 5. 4.

Only here it may be observed, (1.) That as the taking of this Mountain was the first Achievement of David, after he came to the Kingdom, before he was fully established in it, and had built his City; so may this Appearance of Christ, be some

(a) 2 Sam. 5. 4. Luke 3. 22, 23.

(b) 2 Sam. 5. 6---8.

Gregories Observat. Chap. 7.

Preparatory State of his Kingdom, called the Kingdom of David in Scripture; rising (a) to the Tops of the Mountains, and exalting it self above the Hills, that so the Everlasting Gospel might be heard, and People might flow unto it; but somewhat different from the State of its full Establishment, when his Kingdom shall appear in its utmost Glory: as in the Description of it given Heb. 12. 22. they first come unto Mount Sion, before they come unto the City of the Living God, and the Heavenly Jerusalem; as is more fully shewn on the Three last Chapters; where this whole matter is largely considered.

(2.) That here is represented some *Exalted State of the Heavenly Tabernacle it self*, typified by *Mount Sion*; which was not yet of so high, and so exalted a Nature, as that which it shall afterwards arrive to, when it shall appear as in the *highest Heavens*, or in its *Heavenly State*: it being probable, that there are *Exaltations of Christ's Kingdom* in the *Archetype of it, in the Heavenly Places*; of which the several *Advances it receives here on Earth, are the Counterpart, Patterns and Example*; according to what hath been already discoursed on *Chap. 12. 1.* and will be shewn more largely hereafter: it being very difficult to give Account of many things in this *Prophecy* without this *Supposition*.

As this Vision relates to the *State of Christ's Kingdom upon Earth*, there is hereby signified, a *Body of Apostolical pure Christians*, appearing in a State of open, and publick profession of *Christ's pure Religion*: but as it refers to the State of things in the *Heavenly Places*, hereby is denoted an appearance of the very 144000. mentioned in the *seventh Chap-*

(a) *Micah 4. 1, 2.*

ter, who are the Saints and Witnesses departed in the Lord.

¹ They were before *sealed*, and in a *hidden*, and *invisible* State; but now they have a *Name written*, that is, appearing legible upon *their Foreheads*; and that the *Name of God*: whereby may be understood some *Approbation* of them, and *Declaration* on God's part, before whose Throne they are (*Verse 5.*) as to be judged and approved by him, that they were *Holiness unto the Lord*; in allusion to the Inscription on the *High-Priest's Frontlet*, *Exod. 20. 36.* and that they were worthy of the *Exalted State* they now were advanced unto: and withal an *open profession* of the *Witnesses on Earth*, that they were *God's true Soldiers and Servants*, (who used to (a) be *marked in the Forehead*) and not *marked Slaves of the Beast*. And by the mention of *Christ's Sealed Number* in this place, is intimated the great difference there will be in the *Issue and Event of Things*, betwixt *Christ's Servants* appearing thus in *Glory*; and the *marked Servants of the Beast*, just beforementioned in the former Chapter; and withal (according to that known Rule, *That Opposites, when placed near one another, illustrate each other*) hereby is much established the Interpretation of the Number of 666. there given; 12 the Root of 144000. being an *Anti-Number* to 25, the *Mark of the Beast*; signifying an *Apostolical Body of Witnesses*, as that does an *Anti-Apostolical one*. See the Notes on *Chap. 7. num. 9.* and on *Chap. 13. 18.*

² And I heard a Voice * from Heaven, as the Voice of many Waters [i. e. a loud and powerful one, *Chap. 1. 15.*] and as the Voice of a great * Thunder [i. e. Terrible, *Chap. 4. 5. 6. 1. 10. 3.*] and I heard the Voice of * Harpers harping with their Harps [i. e. there was

(a) See Mr. Mede on the place, and Grotius.

a great and powerful Appearance of Christ's Kingdom, Chap. 11. 15.]

* * * *Voices, Thunder* (called so frequently, Psalm 29. and in other places, *the Voice of God*) *Musick and Singing*, are the constant *Forerunners and Attendants of Christ's Kingdom*, as hath been frequently observed. And it seems to me, that this Vision relates to the *Appearance of Christ's Kingdom*, upon the *sounding of the seventh Angel*, when there were great (a) *Voices heard in Heaven*, saying, *the Kingdoms of the World are become the Kingdoms of the Lord, and of his Christ*; and that it is *Synchronous and contemporary* with it; it being very rational, that the *seven loud Voices*, so audibly heard in order, in this Chapter; should be no other than the *Voices of the Seven Thunders* (mentioned, Chap. 10. 3---8.) now *unsealed, or opened*; which were then *sealed*, and not to be *written*, or come into *Event*, until the days of the *Voice of the seventh Angel*.

And here it may be observed; that by the *Voices and Musick*, is not only represented an *Appearance of Christ's Kingdom upon Earth*; but that also they signify the *Joy which is in Heaven*, and in the *Heavenly Tabernacle*, upon the *Exaltation of Christ's Kingdom*; For if there be *Joy in Heaven* upon the *Conversion of a Sinner*, it may well be supposed to be there also, upon the *great Advancements of Christ's Kingdom upon Earth*.

And amongst all the *Musick of the Temple*, perhaps (a) *Harp*s are here more particularly mentioned; Because it is the *Musical Instrument of Praise and Thanksgiving*, which was wont to be made use of in setting forth *Great and Extraordinary Actions*; and was the particular Instrument which

(a) See Grot. on Rev. 5. 8.

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David was eminently skilled in, and which was the occasion of his being brought to Court, and fitted for the Kingdom; which was the Type of Christ's Kingdom here represented.

And Thunder also may be here mentioned to shew, that the seven Voices of this Vision, were the several Openings, or Unsealings of the seven Thunders, which were sealed, Chap. 10. 4.

3 And they sung as it were, a New Song [i. e. the Song of Redemption by Christ's Blood alone, which seemed to be New, because it had not been taught, nor heard openly during the Apostasy. See Chap. 5. 9.] before the Throne of God [Chap. 4.] and before the Four Beasts [or Living Creatures. Chap. 4. 6.] and the Elders [Chap. 4. 4. i. e. the Doctrine of Redemption, and those who sung, and had taught it in the Church, whilst they were upon Earth, were approved of by God, and the Divine Consistory, which all along in this Prophecy appears as passing Judgment upon the Actions represented in it. See Chap. 4. 1. pag. 70.] and no man could learn that Song but the Hundred Forty and Four Thousand [i. e. none could fully understand, and experience, the Doctrine taught in that Song, but those true Christians] which were redeemed [i. e. rescued and delivered by the Blood of Christ alone, from the Earth [i. e. from the Corruptions of Antichristianism].

4 These are they which are not defiled with [Whorish] Women [i. e. were not Members of Idolatrous Churches, Ezek. 23. See Rev. 17. 1.] for they are Virgins [and not Prostitutes, as Jezebel, and the Whore, Chap. 17. and had kept themselves pure from all Idolatry and Antichristian Pollutions, Psalm 45. 14. Canticle. 1. 3. 2 Cor. 11. 2.] these are they which follow the Lamb wheresoever he goeth [i. e. were the Faithful Disciples of Christ; and are now his more immediate Attendants in the Heavenly State of his Kingdom here represented;] these were redeemed from among men, being the first fruits unto God, and to the Lamb [i. e. the choicest Members of his Church; and the first partakers of the Glory of his Kingdom.]

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⁵ A Metaphor taken from those Officers who are the constant Attendants of Princes ; or from the *Disciples of Prophets*, concerning whom this Phrase is used in (a) Scripture ; or rather from the *Virgins*, the *Companions of the Bride* and *Bridegrooms*, *Psalms* 45. 14. *Matth.* 25. Christ's Kingdom being likened to a *Marriage-Supper*, *Chap.* 19. 9. and his Attendants as a *Bridegroom*, to *Virgins*, *Matth.* 25. who are also the *Chorus* to the *Marriage-Song* of his Kingdom, in the Book of *Canticles*. And they are mentioned in opposition to the *Followers* and *Worshippers of the Beast*.

⁶ As the *First born* were wont to be under the Law, *Exod.* 13. 13. 22, 29.

⁷ *First Fruits* (b) were the *First* and the *Choicest Offerings*; and whatsoever was separated from *Profane Uses* to *Holy ones*.

Whereby is signified, (1.) The *First Church* of *Choice, Holy, and Pure Christians*, which shall appear at the expiring of the *Times of the Beast*, upon the first *Succession* of Christ into his Kingdom; when (as hath been before shewn on *Chap.* 10. *num.* 13.) the *Thirty Years* in *Daniel*, which make the *1260 Years* to amount to 1290, are to begin in the full and entire *Resurrection of the Witnesses* : Who are said here to be redeemed by the *Lamb*, or *Christ alone*, in opposition to their own and others *Merits*, and *Antichristian Pardons* and *Indulgences* ; and that from among *Men* ; i. e. from out of the *World*, or the common State of *Mankind* ; or rather

(a) *Matth.* 8. 19. *Luke* 9. 57.

(b) *Exod.* 22. 29. *Numb.* 18. 16. *Jerem.* 2. 3. *Zeck.* 2. 12. *James* 1. 18.

See Mede on the place, and the Commentators on these Texts.

from the *Antichristian Men of the Earth*, those *Merchants*, (Chap. 18. 11---13.) who *bought and sold Men and Souls*.

(2.) Because in this Vision there is described not only the *State of Christ's Church and Kingdom upon Earth*, but also the *State of the Archetypal Kingdom in Heaven*; Hereby is also represented the *first Glorious Appearance of the Members of it, the Witnesses departed in the Lord*, who have the privilege to be the constant Attendants of the *Lamb*, in his *Heavenly Tabernacle*; and the first partakers of that *exalted State of his Kingdom*, here Visionally represented by *Mount Zion*.

5 And in their mouth was found no guile [i. e. they were not found guilty of the great Lye of Antichristianism and Idolatry] for they are without Fault, before the ⁹ Throne of God [i. e. they are acquitted and justified by God; although they had been condemned and anathematized by Antichrist.]

⁹ Idols are called Lyes in (a) Scripture; and Lying (as Grotius observes on the place) is a constant Concomitant of Idolatry; and hereby this Apostolical Number of Christ's Followers, are distinguished from those which belonged to Antichrist, whose Religion is but an Image, or Counterfeit of Christ's, and is thereupon also justly called a Lye.

⁹ Hence it appears, that this is the Vision of some exalted State of Christ's Heavenly Kingdom, seen as before the Throne of God, or the Divine Sanhedrim, and Court of Judicature, coming down (as it were) on Mount Zion; where the Witnesses (who are the 144000.) who had been killed by

(a) Jerem. 16. 19. Am. 2. 4.
Grotius and Mede on the place.

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the Beast, appear, and are, as it were, adjudged by God, as worthy *the exalted State* they enjoy with Christ; and which they had obtained under his Conduct, and for his Sake: which Appearance shall have also (as hath been all along observed) a parallel one on *Earth*, in the *Philadelphian State* of the Church.

6 And I saw ¹⁰ another Angel [or Gospel-Ministry, Chap. 1. 1, 20] fly in the midst of Heaven [to denote the Swift, Publick, and Universal Publication of the Gospel of the Kingdom, Chap. 8. 13.] having [committed unto him, 2 Cor. 5. 19.] the "Everlasting Gospel [of the Kingdom spoken by the Mouth of all his Prophets since the World began, which was to bring in Everlasting Righteousness, Dan. 9. 24 Acts 3. 21—26. Rev. 16. 7.] to preach unto [all] them that dwell on the Earth, and to every Nation [of Pagan Mahometan, and Antichristian Gentiles,] and Kindred [or Tribes of Israelites,] and Tongue [or the various People of several Languages amongst them,] and People [i. e. to the whole multitude of each.]

¹⁰ There being no Angel mentioned before, but only a Voice (Verse 2.) By another Angel here must also be understood, another Voice; which Word imports Utterance of Doctrine; as John the Baptist is called, *The Voice of one crying in the Wilderness*: And this Voice is here called an Angel, because it was pronounced by an *Angelical Voice*; or Speaker; who was seen; whereas the former was only heard; so that this is another, or a distinct Voice or Angel from the former: Whereby a certain Order of Voices is plainly represented; which being also Seven in Number, and distinctly reckoned up, may very well be accounted the *seven Thunders*, opened into loud and distinct Voices.

¹¹ The Gospel of Christ's Glorious Kingdom being the main Subject and Scope of these *Visions*, it must therefore be here referred to; which is called *Everlasting*;

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(1.) Because it was the *Doctrine*, or *Mystery* designed by God from everlasting, prefigured in all the *Types* of the *Old Law*, and preached, or spoken by the *Mouth* of all the *Prophets* since the *World* began; by which Phrase *Eternity* is signified in Scripture. See *Acts* 3. 21---26. *Rom.* 16. 25, 26. *1 Cor.* 2. 7. *Rev.* 10. 7.

(2.) Because it was to bring in the *Everlasting Righteousness* (mentioned *Dan.* 9. 24.) or the way of becoming *Righteous* in the Account of God by *Christ* alone; which will then be fully manifested to be no *New Doctrine* (as the *Apostasy*, at the Beginning of the *Reformation* asserted it to be) but the way which was from *Everlasting*, and shall be until the *End* of all *Things*.

I think it may not be unfit to observe in this place, That the *Apostasy* (that it might be a perfect *Antichristian Counterfeit* of *Christ's Kingdom*) did pretend to a *New Gospel*, called the (a) *Eternal Gospel*; containing many *Extravagant* and *Blasphemous Opinions*; and asserting, that the *Scriptures* contained not the *Gospel of the Kingdom*, but were to give way to a *New Gospel*, which should take place in *A.D.* 1260, Six Years after the *preaching* of it; which *Gospel* was so much favoured by the *Popes*, and the *Court of Rome*, that a *Book* written against it, was burnt by their *Order*; And although they were at last forced to burn the *Eternal Gospel* also; yet it was done secretly, and with much *unwillingness*.

» This is a *Pleonasm*, or a *Figure*, wherein by a *Redundant Accumulation* of many *Particulars*, is expressed the *preaching* of the *Everlasting Gospel*, for the bringing in of all *Nations* (whereby *Ethiops*, or *Gentiles* of all sorts, are

(a) *Bishop Stillingfleet of Idol. Chap. 4. p. 238---246.*

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meant in Scripture) and of all the Tribes of Israel to the Kingdom of Christ; according to Hosea 6. 1---3. *Matth.* 24. 14. *Rom.* 11. 25, 26. which is to be near the End, when the Deliverer shall come out of Sion, and after Two days, in the Third Day; which Dr. Pocock on Hosea, extends even to the End of the World; but others, with more Reason, to the End of (a) Antichristian, or Gentile Times, when Christ's Kingdom shall appear, and they who have known (something of Christ's Kingdom) shall follow on to know the Lord, more fully and perfectly by the preaching of this Everlasting Gospel, *Hos.* 6. 3.

7 Saying with a loud Voice [i. e. after a zealous, and most powerful manner;] fear God [and not Idols, *Isaiah* 8. 12, 13.] and give Glory to him. [alone, and not to Creatures, Angels, and Saints;] for the Hour [or precise time, and appointed Season;] of his Judgment. [Government, or Kingdom, and of his Judgments on all manner of Idolatry, Pagan, and Antichristian, which he will no longer wink at;] is come: and worship him [therefore the Creator of all things,] that made Heaven¹⁴ and Earth, and the Sea, and the Fountains of Waters [of the Great Deep, *Gen.* 7. 11.]

¹³ So Judgment often signifies in the Old Testament; as *Psalms* 72. 1, 2. and in other places of Scripture.

¹⁴ The Heathens worshipped all the parts of Nature, even the Seas, Rivers and Fountains, as is clearly proved by (b) *Vossius*; which the Antichristian (b) Apostasy also having imitated, in appointing Tutelar Saints, and Angels to most of the parts of the Creation, and in introducing a Worship

(a) See on Chap. 11. 9, 11.

(b) De Idolatr.

(b) Dr. Moor's *Mystery of Iniquity*, part 2. lib. 1. 17.

Bishop Stillingfleet's Fourth Conference concerning Idolatry.

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which is but an *Image*, or a *New Model* of *Paganism*; both their *Idolatries* may be here meant.

8 And there followed another¹⁵ Angel [or Gospel-Ministry:] saying [i. e. preaching, and denouncing this great Truth,] ¹⁶ *Babylon* [i. e. Antichristian, or Papal Rome,] is¹⁷ fallen, is fallen [i. e. will as certainly fall in a short time, as if it were already fallen:] that great City [of a large Jurisdiction, and Head of the Roman Empire:] because she made all Nations drink of the Wine of the¹⁸ wrath of her Fornication [i. e. partake of her Idolatry.]

¹⁵ Some Copies read a *Second Angel*; for so it was, although it was the *Third Voice*; for so saying imports.

¹⁶ *Babylon* is a known Type of *Rome Antichristian*; as is shewn more fully hereafter.

¹⁷ This is a common Scheme of Speech amongst the Prophets, to signify, that the thing will as certainly come to pass, as if it were already accomplished, *Isaiab* 21. 9. *Jer.* 51. 8. The Temporal Punishment of *Babylon*, or *Rome*, was executed, *Chap.* 11. 13. before the sounding, and Voices of the seventh Trumpet; So that this *Fall*, which is after that sounding, must relate to some other Punishment: which may probably be its *Eternal Punishment*; which is executed, *Chap.* 18. 2. and is here only Preached, or Denounced, as nearly approaching, by this *Angelical Voice*, or *Preacher*; and that after a more powerful manner (these Voices issuing out of *Thunder* unsealed) than had been done before.

¹⁸ They were drunk, and mad after Idols, and possessed (as it were) with a high Rage of Lust after them; like to that of a Wild Ass, to which Idolatrous Israel is compared by the Prophet, *Jer.* 2. 24.

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9 And the third Angel [but fourth Voice.] followed [after] them, saying, with a loud Voice [to shew the Import, and Severity of the Denunciation:] if [after the Denunciation against the Antichristian City,] any man [shall still presume to] worship the Beast, and his Image, and receive his Mark in his Forehead, or in his hand [i. e. any way comply with Antichristianism, Chap. 13. 11—18.] |

10 The same shall drink of the Wine of the Wrath of God [i. e. he shall be punished in ¹⁰ Wrath for the ¹⁰ Wrath of his Fornication, Verse 8.] which is poured out [or ¹⁰ tempered and prepared to be] witho^t any [the least] mixture [or ¹⁰ Temperament of Mercy, Luke 16. 24. James 2. 13.] into the ¹⁰ Cup of his Indignation [and Fury:] and he shall be tormented with Fire and Brimstone [i. e. with the most exquisite Torments,] in the presence [and with the Approbation] of the holy Angels, and in the presence of the Lamb [Christ; who shall command the Execution of the Sentence, and approve the Equity and Justice of the Judgments of God, 2 Thes. 1. 5—11.]

¹⁰ A Figure frequent in Scripture; as Rom. 1. 25, 26. and in several other places.

¹⁰ This seems to be the true meaning of *κεκρασμενὸν ἀγέρως*; which Phrase in this way of rendering has some Elegance in it.

¹⁰ A Phrase whereby the *Wrath of God* is frequently expressed in (a) Scripture.

11 And the Smoak [from the fire] of their Torment ascendeth up [i. e. shall as certainly ascend as if it were now mounting up, and that] ¹¹ for ever and ever: And they have no rest ¹¹ day nor night [i.

(a) Job 21. 20. Psalm 75. 8. Isaiah 51. 17, 22. Jerem. 25. 15. Ezek. 23. 32, 33.

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e. their punishment shall be without intermission,] who worship the Beast, and his Image, and [he also shall be thus punished [who]soever receiveth the mark of his ²³ Name [i. e. in any way Subj. & to Antichrist, and is of his Profession.]

²² In the former Verse there was a Denunciation (for the Judgments are only here preached and foretold, but not executed,) of the severest of God's Judgments; expressed, to set forth the Extraordinariness of them, by many full, and even redundant Expressions: And in this Verse it is declared that their Punishment shall be for ever, and without intermission: Whence it appears, that their Everlasting Punishment, and not their Temporal one, is here denounced.

²³ Hence it is manifest, That the Mark of the Beast is the Impression of his Name: Image, Mark, Name, and Number of Name being all of the same import; Number including Mark, and Name too.

¹² Here ²⁴ [or just at the time now represented in the course of this Prophecy;] is [the end of] the Patience [or waiting] of the Saints [for Christ's Kingdom, Dan. 12. 12. Rev. 13. 10,] Here are [all] they [and none of them are lost,] that keep the Commandments of God and the Faith of Jesus, [i. e. the Faithful and Obedient Witnesses are here ready to receive the blessedness promised them; Dan. 12. 12. in the Kingdom of Christ; and the first resurrection, now at hand, Rev. 12, 17. 13, 10. 20, 5.]

²⁴ This Voice (in exact correspondence with Chap. 13. 10. which ought to be interpreted in agreement with this Verse) just after the Judgment on the Beast, sets Bounds to the Saints patient Expectation of Christ's Kingdom; intimating that it was near at hand; and that all the Faithful Witnesses, and Seed of the Woman (Chap. 12. 17.) should rise; none of them having been lost, but Antichrist, of whom Judas, the Son of Perdition, was a Type, John 17. 12.

13 And I heard a [Fifth] Voice from Heaven [as Thunder, Ver. 2.] saying unto me, *"Write [i. e. unseal, and plainly deliver this important, memorable, and necessary Truth, which will very shortly be accomplished;]"* *"Blessed [Dan. 12. 12.] are the dead which dye in the Lord [i. e. whodye for his Sake, and Cause, and in his Faith and Favour, resigning their Life and Spirit into his hands, by vertue of Grace and Strength derived from him, 1 Cor. 15. 18. 1 Thes. 4. 14, 16.] from henceforth [i. e. they will be "immediately blessed, for the time is near, yea, even at the doors:] yea, [it is certainly so, Chap. 1. 7.] saith the [Holy] Spirit [it self, whose Witneis is Truth, 1 John 5. 6. and which raiseth the dead, Rom. 8. 10, 11.] that they may rest [Dan. 12. 1, 2. 2 Thes. 1. 7.] from their Labours [in the Kingdom of Christ, for a Thousand Years, Hebr. 4. 9, 10. See on Rev. 20. 5, 6.] and their [good] works [without the Trouble, Sufferings and Labour which before accompanied them;] do follow them [into the Rest prepared for them in that Kingdom, to their Praise and Honour, and that they might be rewarded for them, Heb. 4.]*

"Writing and Sealing are opposed in this Prophecy; as hath been before (a) observed; from whence we may conclude, that this Voice was one of the Thunders now unsealed, or Written.

"In this Verse there is a plain Declaration of the First Resurrection; Concerning which see what is fully discoursed on, Rev. 20. And it is taken (as Grotius excellently observes on the place) from Dan. 12. 12. where Blessedness is pronounced as belonging to those who shall wait, and come to the End of the 1335 Years: from whence also it appears, that this is to be accomplished at the completion of those Years; when a Blessed Resurrection is to be, according to Dan. 12. 1, 2, 3.

²⁷ This seems to be the import of the Particle *ἀρα*, as Dr. (a) *Hammond* hath observed : and although there be some difference amongst *Criticks* about the signification of this Word, and whether it should be referred to what goes before, or what follows after ; yet the sense seems, according to all, to be much the same,

24 And I looked ²⁸ [or was in Vision,] and behold a white [or bright] ²⁹ cloud [of Glory, to denote, the Majesty, Justice, and Purity of Gods Judgments,] and upon the Cloud one ³⁰ sat like unto the Son of Man [i. e. Christ, Chap. 1. 13. Dan. 7. 13. John 1. 14] having on his head a Golden ³¹ Crown [denoting his Kingdom, and Conquests, Chap. 6. 2.] and in his hand a sharp ³² Sickle [to reap the World swiftly and speedily, Joel 3. 4, 13. Matth. 13. 30, 36—43.]

²⁸ The two former Verses contained evidently a Declaration of a *Blessed State of the Dead in the Lord, immediately to ensue* ; which State being the next thing in order to be performed, seems to be here set forth by *Metaphors* made use of to the same purpose, by the Prophet *Joel*, and our *Saviour*, in the places quoted in the *Paraphrase* on the Text ; as shall be endeavoured to be shewn from what the Words of the Text shall suggest.

²⁹ Here Christ is represented as coming in his *Kingdom to Judgment* ; according to the Descriptions frequently given of it in the Gospels, *Luke* 21. 27. *Matth.* 24, 30. 26, 64. *Dan.* 7. 14.

³⁰ This posture also denotes *Judicature and Government*. *Joel* 3. 12. *Matth.* 19. 22. to which answers his coming *sitting*

(a) On this Verse, and on *Matth.* 23. 39.

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on a *White Horse*, as he does here on a *White Cloud*, in the parallel place to this, *Rev.* 19. 11.

3 In *Rev.* 19. he hath also many *Crowns* upon his *Head*; which are a known *Emblem* of *Regal Power*, and *Conquest*: And as he had a *Crown* at his first going out to propagate the *Gospel*, *Chap.* 6. 2. so is he here also represented with a *Golden* one, to shew the *Glory* of the *Kingdom* in which he is now established.

34 This is the *Instrument* of *Reapers*, with which they not only cut down the *Corn*, but also gather it together; according to our *Saviour's* Parable, *Matth.* 13. and it is sharp, to denote the *speed* which will be then used, *Joel* 3. 4.

15 And another [a sixth] * *Angel* [and *Voice*] came out of the *Temple*, crying with a loud *Voice* [i. e. earnestly, *Luke* 18. 7. *Rev.* 6. 10.] to him that sat on the *Cloud* [i. e. to *Christ*;] Thrust in [we humbly pray thee] thy *Sickle*, and reap: for the time is come for thee [the *Lord* of the *Harvest*, the *Judge* of the *World*, which raiseth the *Dead*, and quickneth them, *Matth.* 9. 38. *John* 5. 21, 22.] to reap; for the *Harvest* of the *Earth* [or *Field* of the *World*,] is * ripe [i. e. all things are ready, and the time appointed for gathering the *Children* of the *Kingdom* is now just at hand, *Matth.* 13. 30, 38. *John* 4. 35. *Mark* 4. 29. (a) *Joel* 3. 14.]

* This *Angel*, or *Angelical Company*. (for *Angel* is taken collectively in this *Prophecy*) is not a *Gospel Ministry*; because it does not denounce any thing as the others had done; but seems to denote the *Attendants* of *Christ*, the *Angels*, who are the *Reapers*, *Matth.* 13. 29. and the *Shout*, the

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Voice of the Arch-Angel, which shall accompany him at the *last Day*; and they cry out unto him from his *Heavenly Temple*, to expedite that *Blessedness* which had been so long *delayed*, and which the *Saints* so eagerly long after, and the *whole Creation* groans for, *Rom.* 8. 22, 23. *2 Cor.* 5. 1, 2, 4, 5.

³³ *Harvest* is plainly taken in a good sense in the places quoted in the *Paraphrase*; and where it is common to the good and bad, as *Matth.* 13. they are distinguished from one another as *Tares* and *Wheat*; and even in *Joel* 3. 13. (from whence this Expression is taken) *Vintage* is peculiarly appropriated to the *Wicked*, and may be very well distinguished from the *Harvest*, which may relate to God's bringing, or gathering together his *People*, *Verse* 1. 7. and his *mighty ones*, *Verse* 11. who seem to be the same with the *Armies of Heaven*, the *Angels* and the *Saints*, which shall accompany *Christ* at this great *Day of his Kingdom*, *Rev.* 19. 14. And therefore the reaping of both these at the *last Day*, being so plainly distinguished in Scripture, it is fit also that it should be so here also.

* *Ripe*, that is, *fully ripe*, *White to the Harvest*; and therefore looks as if it were dried or withered (as the Word also imports) because of the long delay, and expectation of *Christ's Kingdom*.

¹⁶ *And he that sat on the Cloud* [*i. e.* *Christ*]; thrust in his *Sickle* on the *Earth*, and the *Earth* was [*immediately*] reaped [*of its* ³⁴ *Wheat*; *i. e.* the *Just* were gathered together at the first *Resurrection*, *Matth.* 13. 30, 38, 48. *Rev.* 20. 5. *1 Cor.* 15. *1 Thes.* 4. 13 -- 18.]

³¹ The *Saints* and *Godly* are understood (saith *Mr. Brightman* on the place) by the *Corn*, or *Wheat of the Harvest*; who are compared to it by our Saviour, *Matth.* 13. 30, 38. and are here represented, saith he, as *falling of their own*

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accord before the Sickle, through the great ripeness of them. Now seeing that almost (a) all Interpreters agree, that these Words have a reference to the last Judgment, described by the same Metaphors in Dan. 7. and Matth. 13. it is highly probable, that hereby is meant the gathering together of the Saints departed in Christ, by the first Resurrection; firstly called the reaping of the Earth of its Wheat; as it consists in the gathering together of the Bodies, and Dust of Saints, which are all that is precious, and of any Value in it; and the gathering of them, and those who remain alive, out of this Wicked, Antichristian Earth, into a New Heaven, and a New Earth; which is the proper meaning of (b) Reaping in Scripture; and because this is to be done in a moment, (1 Cor. 15. 51, 52.) therefore is the Sickle represented as sharp, to denote the extraordinary quickness of this Action: But of this see what is largely discoursed on the Three Last Chapters.

17 And another Angel [i. e. the Seventh and last,] came out of the Temple which is in Heaven [i. e. another Angelical Company of Reapers, who were to bind³⁹ together the Wicked, in order to destruction, Matth. 13. 41.] he also having a sharp Sickle [to cut³⁶ down, and gather together the wicked ones for a swift Destruction, Verse 14]

³⁹ For such this Angel may very well be supposed to be, by the Description here given of him; and consequently the Angel, Verse 15. must mean the Reapers, who were to ga-

(a) Poli Synops. in Apocal. pag. 1098^a in fin.

(b) *Alacris est ex hac Vita colligere.* Menoch. Tirinus in locum.
Felix homines a Terra demetit ut Ecclesie inferantur. Geor. in locum.

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ther the Wheat, or the Children of the Kingdom together.

²⁰ For this is the Use of a Sickle, as well as to gather.

¹⁸ And ¹⁹ another Angel came out from the Altar [of Burnt Offerings, on which there was Fire continually, *Levit. 6. 9. Rev. 6. 9.*] which had power over fire [i. e. God's Judgments, in order to execute them, *Rev. 8. 5. 11. 5*] and cried with a loud cry [that the Blood of the Souls under the Altar might be speedily and fully avenged upon the Wicked, *Rev. 6. 9, 10, 11.*] to him that had the sharp Sickle, saying, Thrust in thy sharp Sickle, and gather [by railing them;] the clusters of the ²⁰ Vine of the Earth [i. e. the Children of the Wicked one, *Matth. 13. 30, 38, 41, 49, 50. Joel 3. 13. Deut. 32. 32.*] for her Grapes are fully ripe [for Destruction.]

¹⁹ It is the Opinion of Dr. Lightfoot, That here is an Allusion to a Custom amongst the Jews, who were not wont to put in the Sickle, until the Priests, who sat in the Temple, gave Order, and Command for it: But I presume, the Reason given in the Paraphrase, to be more apposite.

²⁰ The Wicked, and the Antichristian Church, are represented by an Earthly Vine, whose Clusters and Grapes are bitter, like the Vine of Sodom and Gomorrah, *Deut. 32. 32, 33*: as the True Church, and the Righteous Members of it, are by the Vine of the Lord, and of Christ, *Isaiah 5. Psalm 80. John 15.* Now if the Reaping of the Harvest, signifies the Gathering of the Saints at the First Resurrection; then the Gathering of the Vintage must signify the Resurrection of the Wicked, to whom it is expressly referred by the Prophet Joel, *Chap. 3. 13.* Concerning which see what is discoursed on the Three last Chapters.

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19 And the Angel thrust in his Sickle into the Earth, and gathered the Vine of the Earth, and cast it into the great Winepress of the Wrath of God [i.e. into exquisite Torments.]

20 And the Winepress was trodden [i. e. these Judgments were executed,] without ^{the} the City [of the New Jerusalem, Chap. 21 2. Isa. 66. 24. in the Valley of Decision, Joel 3 2, 12, 14. Rev. 16. 16.] and blood came out of the Winepress, even to the Horses Bridles [i. e. the Destruction was very bloody, and apparent to them with Christ, on White Horses, Rev. 19. 14.] by the space of a thousand, and six ^{or} hundred furlongs [i. e. it was Universal, Joel 3. 2. Rev. 16. 14.]

²⁰ The New Jerusalem, the beloved City, the Camp of the Saints, which they came to compass (Rev. 20. 9.) but could not enter, being discomfited, in a place without it, called Jehoshaphat, by Joel; whereby is signified, that Gods Judgments shall be executed upon them (which is the meaning of the Word Jehoshaphat) in the places to which the Wicked shall be confined by God, during the Thousand years of the New Jerusalem.

⁴⁰ Four; the Square (a) Root of 1600, is a Symbol of Universality; taken from the Four Corners, or Winds of Heaven; which denote the whole Heaven, and the whole Earth, in Scripture: and perhaps also upon other Pythagorical and Cabbalistical Reasons, which may be seen in Dr. Moor's Commentary on this place.

And here is to be noted what a Learned Friend suggested unto me; That Four being a Square Number,

(a) Four times four hundred amount to sixteen hundred.

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and *Furlongs* being the Measure of the *Four Square City*, the *New Jerusalem*, Chap. 21. 16 : Hereby may be fitly signified, that this *Vengeance* (described here as a *Four square one*, if I may so speak, coming out of the *Four square City*) was not only *Universal*, in the *Four Quarters*, or utmost *Corners of the Earth*, the *Seat of the Wicked Nations*, Revel. 20. 8 ; but also *Perfect* and *Regular*, (as a *Four square City* is) agreeable to God's *Holy and Righteous Admensurations of Justice*, towards *All Men*, the *Wicked*, as well as the *Saints*.

C H A P.

C H A P. XV.

The Text.

1 **A**ND I saw [in Vision.] another sign [or (a) prodigious appearance; more ¹ wonderful than the former seen Chap. 12. 1.] in ² Heaven, great and marvellous [for the Events signified by it;] ³ seven Angels [the immediate Ministers of this Judgment,] having [in their Vials, Verse 7.] the seven ⁴ last plagues [or Judgments;] for in them is filled up [or finished] the wrath of God; [and therefore they are the last.]

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¹ For in the former, *paganism* fell, and the Kingdom was only *adjudged* to Christ; but in this, *Antichristianism* falls, and the *glorious Kingdom of Christ it self* appears; whereas there was before only an *Emblem* of it upon *Earth*: which being a State of things more perfect than the former, is here called not only a *great*, but a *marvellous Portent*.

² Three things in this Prophecy are more particularly seen as in *Heaven*.

(a) *Matth. 16. 1.*

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(1.) The Divine Court of Judicature, or Grand Synedrion, Chap. 4.

(2.) The Downfal of Paganism, and the Appearance of the Christian Empire, Chap. 12. 1.

(3.) The present Judgment upon Antichristianism: All of them referring to the Kingdom of Christ, in the New Jerusalem, but *this* to an high State of it now approaching.

1 The Sabbath Number of Seven is all along used in this Prophecy, to shew, that the End and Issue of all things in it, is with respect to Christ's Kingdom at the Seventh Thousand Year of the World; as hath been before observed.

2 Hence we may note, (1.) That these Plagues relate to the Seventh Trumpet, out of which they must issue, because they are the last Plagues, and that the last Wo; at the first sounding of which the Wrath of God came (Chap. 11. 18.) which is by these Plagues filled up, or accomplished.

(2.) That the last Plagues must refer to the last Division of Time in Daniel (Chap. 12. 12.) to wit, the last Forty Five Years, which being added to the Twelve Hundred and Sixty Years, make them up the One Thousand Three Hundred and Thirty Five Days of Years there mentioned.

(3.) That the last Portion of Apocalyptick Time necessarily supposes that there is a constant Order, or Connexion of Time in this Book, from First to Last; viz. from the First Seal to the Seventh and Last Trumpet; out of which, first the Voices, and then the Vials issue, which are the Last Plagues; after which, according to Daniel, the Blessed State of Christ's Kingdom in Glory begins; until when, none could enter the Temple, Verse 8.

2 And I saw, as it were, a Sea of Glass [representing the pure State of the Church and Kingdom; See on Chap. 4. 6.] mingled
U u with

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with ⁵ Fire [to denote the Fiery Indignation of God, to be poured out of the Vials;] and them that had gotten the Victory over the Beast, and over his Image, and over his Mark, and over the Number of his Name [i. e. who had overcome and escaped out of the Temptations of the Antichristian Profession; See Chap. 13. 15—18. 14. 11.] stand ⁶ on the Sea of Glass [in a Posture and State of Victory, and happy Security from the Vengeance of the Vials;] having the ⁷ Harps of God [i. e. most Excellent, Holy, and Heavenly Musick, with Joyful and Thankful Hearts.]

⁵ This has a reference to the Red Sea, through which the Israelites passed; being made up, as it were, of the *Christalline Sea*, Chap. 4. 6. and the Red Sea, Exod. 14. this Verse, and some others in this Chapter, containing an Allusion to that Memorable Story.

⁶ As the Israelites (Exod. 14. 29, 30.) stood on the shore of the Red Sea, in safety, viewing the Overthrow of the Egyptians, the Type of the Antichristian Party; for to stand on the Sea signifies to stand on the shore of it, 1 Kings 4. 20. Exod. 15. 22. Whereby is signified the Preservation and Security of the Saints, during the pouring forth of the Vials upon the Wicked: Whereupon Fire is not here mentioned; where the Sea is spoken of with relation to them: And the Scripture seems to affirm, that the Days of the last Great Tribulation (which may perhaps refer to the Vials) shall be shortened, or cut off, for the sake of the Elect, Isa. 10. 22. Matth. 24. 22. Rom. 9. 28.

⁷ By a usual Hebraism, the most Excellent things are attributed to God in Scripture; whence these Phrases, Cadence of God, Mountains of God, and the like. And by these Harps is signified, such Heavenly Musick, or Praise and Thanksgiving, in this Representation of Christ's Kingdom, as David the King (a Type of Christ) used in his Royal Palace, and in the Service of the Temple; called, the Musick of God in

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in (a) *Scripture*: Skill to play on the *Harp* being one of those Gifts which God bestowed on *David* to fit him for the Kingdom, 1 Sam. 17. 13, 18. and in which the *Prophets* exercised themselves, 1 Sam. 10. 5. And so also at the passage over the *Red Sea* (which is here alluded to) the *Women* went out after *Miriam*, with *Timbrels*, *Dances* and *Songs*, Exod. 15. 20 -- 22.

3 And * they sung [now in an happy and secure State,] the Song of *Moses* [i. e. one of the same Spirit and Style with that which was sung by him, Exod. 15.] the [(b) Eminent] *Servant of God* [and (b) Faithful in all his House; and therefore a fit Type of these Faithful Witnesses; and worthy to be imitated by them in a Song in Memory of God's Judgments on Antichrist, of whom the *Egyptians*, the Subject of *Moses's* Song, were a Type;] and [they sung] the Song of the *Lamb* [Christ, sung Chap. 5. 8--14.] saying, Great [as to the Power by which they are wrought, Exod. 15. 6, 7. Rev. 5. 12.] and marvellous [as to the Wisdom of them, Exod. 15. 11. Rev. 5. 12.] are [all] thy Works [especially those wrought in our Deliverance,] Lord God Almighty [glorious in Holiness, doing Wonders, Exod. 15. 11. Rev. 4. 8.] just [in punishing,] and true [in performing thy promises,] are thy ways [i. e. Proceedings and Actions, Exod. 15. 13. Deut. 42. 4.] thou King of Saints [whom thou dost defend, deliver, and exalt, Exod. 15. 17, 18. Rev. 5. 9.]

* As *Moses* and the *Israelites* also did on the Banks of the *Red Sea*, Exod. 15. betwixt which Song, and that of the *Lamb*, Chap. 4, and 5. there is a very remarkable Congruity; as is observed in the *Paraphrase*.

4 Who [of all the Creatures, Rev. 5. 13.] shall not fear thee

(a) 1 Chron. 16. 42. 2 Chron. 7. 61

(b) Deut. 34. 10. Heb. 3. 5.

O Lord [for thy Judgments, *Exod.* 15. 14—16. *Jerem.* 10. 7.] and glorifie thy Name [i. e. Thee, thy Excellencies and Perfections, *Exod.* 15. 3, 11.] for thou only art holy [*Exod.* 15. 11. *Rev.* 4. 8.] for all Nations shal' come and worship' before thee [alone, *Exod.* 15. 14—16. *Rev.* 4. 8—11. and 5. 13.] for thy Judgments are made manifest [in the Glories of thy Triumphs over thy Enemies, *Exod.* 15. 6, 7. *Rev.* 5. 13.]

5 And after that [Song, and Vision,] I looked [again, or was in Vision;] and behold the ⁹ Temple [or (a) Oracle, the most Holy Place,] of the Tabernacle of the Testimony [i. e. of the Divine Habitation, or Dwelling-place, where God used to manifest and exhibit himself, and give Testimony of his Presence, and in which were the Two Tables, the Witnesses of the Covenant betwixt God and his People, which were to testifie what God required, and testifie against them if they broke it, *Exod.* 25. 10, 22. 31, 18. 38, 21. *Numb.* 1. 50. *Deut.* 31. 26. *Acts* 7. 44.] in Heaven [in the Heavenly Tabernacle, and in the Pure Church; See on Chap. 14. 2.] was opened [i. e. there was a very high Appearance of an Exalted State of Christ's Kingdom in the Heavenly Tabernacle; and a very great Manifestation of his Kingdom on Earth, and Extraordinary Communications of God's Will, and Evidences of his Presence, especially in ^m Judgments.]

⁹ The Temple of the Tabernacle, denotes the Holy of Holies, the most sacred part of it; which is now opened, to signifie some extraordinary manifestation of Christ's Kingdom; there seeming to be many Gradual Openings and Visions of the several parts of the Temple; according to the several Advances of Christ's Church, and Kingdom unto its perfection: For in the Vision of the Temple Opened (Chap. 11. 19.) only the Ark of the Testament was seen; which

(a) *Psal.* 28, 2. *138*, 2.

Grot. and *Hammond* on this place, and on *Acts* 7. 44.

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relates only to some particular great Mysteries concerning *Christ's Redemption*: Whereas here the whole *Inward Tabernacle of Testimony* was discovered, which had several (a) other things in it besides the *Ark*; whereby other *Manifestations* may be signified.

But although the *Temple of Jerusalem* be the primary Type alluded to; yet *Ezekiel's Visional Temple* is the more immediate Type; and the ultimate Prospect of all, is upon God's dwelling in *holy Souls*, especially in the *New Jerusalem State*, by his *Shewinab*, or special Presence; and to God and the *Lamb*, being the Temple into which all is at last resolved, *Rev. 21. 3, 22.*

“ This I take (as appears from the next Verse) to be the principal Intent of the *Opening of the Temple of the Tabernacle* at this time; viz. That God's Will concerning the approaching *Judgments*, ready to be executed, was now plainly made known; expressed here by the *Opening of that place*, from whence the *Divine Responses*, and *Oracles* were wont to be made under the *Law*; and therefore the *Angels* come forth in the Habit in which the *High-Priest* was wont to come out of the *Holy of Holies*, with an Answer from God.

6 And the seven Angels [or Ministers of God's Judgments,] came out of the [Heavenly] Temple, having the seven Plagues [Strokes, or Punishments,] clothed in pure and white Linen [Chap. 3. 4, 5.] and having their Breasts girded with golden girdles [i. e. they came out in the Habit of Priests, and Kings, to shew the Royal Priesthood of Christ's Kingdom, and Heavenly Temple; or

(a) Heb. 9. 1—5.

Tabernacle out of which these Judgments proceed; See Chap. 1, 13.]

7 *And one of the Four Beasts* [or the first of the Representatives of the Apostolical Church, Chap. 4, 6. 6, 1.] *gave* "unto the seven Angels seven golden Vials [or Bowls, 2 Chron. 4. 22. Rev. 5. 8] full [not of Incense, but] of the "Wrath of God [trodden out of the Winepress of his Wrath, out of which the Vials are filled, Chap. 14. 19, 20. 15, 1. 19, 15.] *who liveth for ever and ever* [and therefore can, and will punish the Wicked with an utter, and an everlasting destruction, Deut. 32. 22—43. Heb. 10. 31.]

" The seven Angels had indeed the seven Plagues; that is, the Judgments and Punishments which were to be executed; but besides the Materials (if I may so speak) of these *Judiciary Plagues*, there is also something in God's severe Judgments, which comes more immediately from the hand of God himself; in which the very *Essence and Formality* of (a) *Hell Torments* is thought to consist. Now this *Wrath of God* (the *Sting of his Punishments*, and the very *Gall* of them) is here given to the Angels by One of the Four Living Creatures; that is, by the First of them (as One generally signifies in this Prophecy,) whose *Voice* was as *Thunder*, and who had the very *Purity and Power of the Gospel*; and that in *Golden Vials*, to signify the *Purity and Holiness of God's Judgments*; and that they were executed upon the *Prayers of Saints*, of which *Golden Vials and Incense* are an *Emblem*, Chap. 5. 8.

" The Wicked, with their *sin*, are cast as *Grapes of Sodom* (Deut. 32. 32, 33.) into the *Winepress of God's Wrath*, trod by *Christ* (Chap. 19, 15.) as *Redeemer*; and out of

(a) Rom. 12. 19. Heb. 10. 28—31.

See Dr. Tho. Goodwin's *Discourse of the Punishment of Sin in Hell*.

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that *Vine* are these *Vials* filled : Whereby is signified, that the *Just Vengeance*, and *Recompence* of God is executed upon them by *Christ*, as the *Demerit* and *Consequence* of their *sins*, for the *Blood* of his *Servants* they had shed : and as the *Vials* of the *Prayers* of the *Saints* (*Chap.* 5. 8.) are full of *O-dors*, by *Virtue* of *Christ's* *Intercession* ; so are these full of the *Wrath* of God, upon the *Intercession* of *Christ* for his oppressed *Saints*.

8 And the Temple was ³ filled with ⁴ Smoak from the *Glory* of God, and from his *Power* [i. e. there were several *Manifestations* of God's powerful, and *Glorious* Presence, in a blessed State, *Ezek.* 43. 4—6.] and ⁵ [or but] no man [or no Creature] was able to enter into the Temple [i. e. God's *Glorious* Presence could not be enjoyed in its highest *Manifestations*, *Ezek.* 48. 35. *Rev.* 21. 3, 23, 24.] till the *Seven Plagues* of the *Seven Angels* were fulfilled [i. e. until the perfect *Destruction* of the *Wicked*, whose *Sins* ⁶ hinder God's Presence, *Ezek.* 43. 9.]

¹ The *Constant* (a) *Manifestations* of God's Presence, are signified in *Scripture*, by a *Cloud* covering and filling the *Tabernacle* and *Temple*; whereby God took, as it were, possession of them; who is represented in *Ezekiel*, as filling the *House*, or *Temple*, with his *Glory*; when he came to dwell in the midst of his people for ever, *Ezek.* 43. 5, 7, 9. Whereby is signified, that the *New Jerusalem* State was near its Settlement in the *Blessed Millennium*, when God will dwell with Men, and he and the *Lamb* shall be the *Temple* of the *City*, *Rev.* 21. 2, 3, 22, 23.

² *Light* (b) and *Bright Fire* are the proper *Emblems* of

(a) *Exod.* 43. 34, 35. *Lev.* 16. 2. *Num.* 9. 15—23. *1 Kings* 8. 10—13.
2 *Chron.* 7. 1—4. *Ezek.* 43. 1—9.

(b) See on *Chap.* 3. num. 36.

God, who is Love ; but when *Smoak* appears with it, there is intimated some *Darkness* in the Dispensation referred to ; and *Mixtures of VVrath and Displeasure* : as in this place ; becaule God's *VVrath* was not as yet executed ; the *Glory of God* (represented by *Light and Bright Clouds* in the *Old Testament*) filled the *Temple* with *Smoak*, and not *Light* ; there being as yet a *Contest* betwixt the *VVrath*, *Jealousie*, and *Justice of God*, and his *Enemies to be destroyed* ; whose *Defilements* (represented by *Smoak*, Chap. 9. 2.) and *Sins* were the Cause that God's Anger *smoked against them* ; for otherwise *Fury is not in the Lord*, *Isa.* 27. 4.

° An Allusion to what is related concerning *Moses*, *Exod.* 40. 35. whereby is expressed the great *Terror* of this Time of *Vengeance* ; which no *Created Beings*, not even the *Angels themselves* are able to bear ; this being the (a) *Time of such Trouble as never was* ; called, *The Great Temptation, The Great Tribulation*, and *the Great Earthquake*, in *Scripture* ; which was to be shortned for the *Elect's Sakes*, and will be so very *Terrible*, that they are pronounced *Blessed by Daniel* (*Chap.* 12. 12.) who shall wait, and come to the *End of those Days* ; when the *Blessed Millennium* shall begin : Which perhaps may be prefigured by (b) *Mose's* not being able to go up into the *Mount*, until after *six Days*, and his being called up into it by God on the *seventh Day*, the (c) *Type of the seventh Thousand Year*, or the *Sabbatical Millennium*.

And from hence it may be observed, that although there shall be several *Manifestations of God's Presence*, and *Open-*

(a) *Isa.* Chapters 24, 25, 26, 27, *Dan.* 12. 1. *Math.* 24. 21, 29, 30. *Mark* 13. 19. *Luke* 21. 23, 24. *Rev.* 3. 10. 7. 14. 16. 18.

(b) *Exod.* 24. 12-18.

(c) See the Notes on *Chapt.* 20. 4.

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ings of the Temple, after the End of the Beasts Months; upon the Entrance of which, the Temple was shut up, and at the Expiring of which, it must consequently be opened: that yet nevertheless the highest State of it, in which God and the Lamb are the Temple; consisting in perfect Tranquillity, and Serenity, without any smother of Anger from God's Glory, shall not be enjoyed, until the Vials are poured out: which will not be, if the Beasts Months end at 1697, until A. D. 1772. when the 75 Years, which are added to the Times of Antichrist, by Daniel (Chap. 12.) will be expired; as hath been frequently observed.

" This was signified by the several gradual (a) Removals of the Glory of God, and its departure from the Temple, in Ezekiel; and his not returning into it, so as to fill it, and inhabit in it for ever; until he had consumed the wicked Idolaters, and their Abominations, in his Anger, Ezek. 39. 11--29. 43. 1--9.

(a) Ezek. 8. 4. 6. 9. 3. 10. 4. 13--19. 11. 23

C H A P. XVI.

The Text.

AND I heard a great Voice [or a powerful Command, full of Authority, and about a most important matter ;] out of the [Heavenly] Temple [of Christ's Kingdom, the Original and Archetype of his Kingdom upon Earth, Chap. 15. 1, 8.] saying to the seven Angels [or Ministerial Instruments of God's Will, who undertake nothing without a special Command ;] Go your ways [with all speed, and swiftness, and by Virtue of my Commission ;] and pour out [the very Dregs of] the Vials of the Wrath of God upon the Earth.

Annotations on C H A P. XIV.

• This Chapter relating wholly to things Future, is thereupon very obscure ; it being doubtful, whether it is to be interpreted in a Mystical Sense, as most Interpreters have done ; or in a Litteral one ; with reference to the *Great Conflagration of the World* ; plainly asserted by the Apostle (a) Peter, and generally acknowledged as a great Truth. In the for-

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mer way of Interpreting; *Earth, Sea, Rivers*, and the other parts of the World, on which the *Vials* are poured, are to be understood only concerning the several Members of the Antichristian Kingdom, signified by them; but in the latter, they are to be taken *Litterally*; and the *Vials* are to be supposed as so many *Gradual Preparations to the General Dissolution of the World by Fire*. To the clearing of which Question, it may be observed,

(1.) That these *Vials* are filled out of the *Blood* which came out of the *Winepress of God's Wrath*; as appears from Chap. 14. 19, 20. compared with the first Verse of this Chapter.

Whence it will follow, if that Observation be true, That these *Vials* must be poured out, after the gathering the Clusters of the Vine of the Earth; that is, after the Resurrection of the Wicked, described, Chap. 14. 18, 19. who are raised to the Judgment of the great Day, as well as the Saints, who come with Christ; and that with Minds so affected with Wickedness and Malice, as they were whilst before upon Earth; and with Bodies suited to their Wicked Minds, and capable of influencing each other; upon whom the Wrath of these Vials is to fall, as well as upon the Wicked, who shall then be alive; as appears from Chap. 11. 18. compared with the first Verse of this Chapter; where the Wrath of God, and the Time of the Dead, who are to be Judged, seem to refer to these Vials out of which the Wrath of God is to be poured. See the Annotations on Chap. 20.

(2.) It is plain from (a) Scripture, that Christ's coming

(a) Dan. 7. 9. 1 Thess. 1. 7. Matth. 24.
Dr. Burnet's Theory, 3. 11, 12.

shall be in *Flaming Fire*; and that there shall be several Preparatory Dispositions of Things towards it, and the *Conflagration*. Now it not being probable, that so great a *Change of Things* should not be *presigured* in this Prophecy, which so clearly refers to the End of the *Old World*, and the Beginning of a *New One*; where can it have place in it but in this *Chapter*? Which Observation is the more Remarkable, in that there is a very surprising Agreement betwixt the Vials thus interpreted, and the most ingenious *Hypothesis* of Dr. Burnet, concerning the gradual Dispositions to, and progress of the great *Conflagration*.

(3.) The *Philosophy of Scripture* being generally *Popular*, according to the Common, and Received Opinions of those to whom it was primarily written; these Vials must also be understood after the same manner. And the Preparations to the general *Fire* must be consequently conceived to be effected by fix and proper Natural Causes (but under (a) the Ministry of the *Angels of each Vial*) hinted at only, and intimated by the *Types in the Old Testament*, to which each Vial alludes; and that after a *popular manner*, according to the common Sentiments of Mankind, but especially of the *Jews*, to whom the Scriptures were primarily written.

2 And the first [Angel] went, and poured out his Vial [i. e. executed the Judgment he had received in Command,] upon the Earth [by producing an extraordinary Heat, and Drought in it;] and there fell [or was, as the Consequent of this Heat,] a noisome and grievous [or a loathsome, tormenting, malignant, and incurable, Deut. 28. 27, 35. Job 2. 7.] sore [or fiery Ulcer, breaking forth in scalding Blanes, or boyling Blisters, which were

(a) Dr. Burnet's Theor. 3. 8.
Rev. Ray of the Dissol. of the World.

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extremely grievous, to those on whom they fell, and loathsome to others; and were accompanied with the sharpest Pains of Body, and Mind, *Exod. 9. 9, 11. Job 2. 7, 8. 6, 4. 19. 13, 19.]* upon the Men which had the Mark of the Beast, and upon them which worshipped his Image [*i. e. the Antichristian Professors, Chap. 13. 15, 16.]*

* *Earth* is here taken for the *Earth* strictly so called, as distinct from the *Seas* and *Rivers*; upon which the *Vials* are poured afterwards.

† This is signified by the *hot Ashes of the Furnace, Exod. 9. 8--11.* (from whence the Expressions concerning this *Plague* are taken) which became *small Dust* (whereby *Drought* also is signified, *Dent. 28. 24.*) in all the Land of *Egypt*, and was, or became a *Boyl* on Man and Beast. And accordingly in this *Plague*, it may by the like Congruity be supposed, that many *Hot*, and *Fiery Particles* and *Exhalations* (which in the *Plague of (a) Egypt* were mixt with the *Hot Ashes*, when they fell upon the Land) will be poured forth from these *Vials* upon the *Earth*; which shall produce an extraordinary *Heat* and *Drought*, and be the Cause of the *Sores* here mentioned, which are wont to break out upon Mens Bodies in *hot and dry seasons*.

‡ *Exod. 9. 10. It was, or there was, as the Greek translateth, there were Boils.* *Ainsw. on Exod. 9. 10.*

§ For such a *Sore* was that *ꝰꝰꝰ*, or *Ulcer* (the same word which is here used) which fell on *Job* and the *Ægyptians*;

(a) *Rivet. in locum.*
Dr. Burnet's Theor. 3. 7, 8.

which was also accompanied with a great *Vexation of Mind*, as appears from the History of *Job*.

3 *And the second Angel poured out his Vial upon the Sea, and it became as the Blood of a ° Dead Man* [i. e. it stagnated,] and every living Soul died in the Sea [i. e. all the Fish of it died, Chap. 8. 9.]

° The *Blood* of a Man who has received a *deadly wound*, or of a *Carcase*, is *clotty, thick, and glutinous*; whereby the *Stagnation* of the Waters of the Sea is aptly represented; as also *Fiery Eruptions* in several parts of the *Channel of the Sea*: Whereby, in conjunction with other Causes, the *mighty Ocean* (according to Dr. (a) *Burnet's Hypothesis*) may be reduced to a *standing Pool of putrid waters*; which, according to *Amos* 7. 4. may be also devoured by *Fire*.

4 *And the Third Angel poured out his Vial upon the ° Rivers, and Fountains of Waters, and they [also] became Blood* [i. e. stagnated, and were corrupted, so that Men could not ° drink of them, and were deprived of their necessary Sustenance, *Exod.* 7. 18, 24. *Jerem.* 51. 36.]

° According to the *Philosophy of (b) Scripture* (defended by many (c) *Ancient and (c) Modern Philosophers*) *Rivers depend upon the Sea*; and therefore the *Sea* is here represented as prepared for *Stagnation*, before the *Rivers*; so whose *Diminution (d) also, or Suspension*, the preceding *Drought*, and following *Heat*, in the *Eighth Verse*, are to be supposed to contribute.

(a) *Theor.* 3. 9.

(b) *Gen.* 2. 5, 6. *Psal.* 104. 6—14. *Eccles.* 1. 7. *Isa.* 44. 27. 50. 2.

(c) (c) Dr. *Plot de Origine Fontium*.

(d) Dr. *Burnet's Theor.* 3. 9.

⁵ This is a grievous Plague, bringing the Judgment home to them, by inflicting it upon *Necessaries*; their *Fish dying*, and their *water*, which should have quenched their *Thirst* in the great Heat and Drought, being corrupted, and unfit for use; according to what God inflicted on *Egypt*, *Exod. 7. 14-25.* when the *River Nile*, and all their *Water stank*, so that they could not drink of them; and their *Fish died*; whereby they were deprived of their *necessary (a) Food*, their *River-Water* being their *common Drink*, and *Fish* their *ordinary Food*, it being not lawful for them to eat *Sheep*, or *Oxen*.

⁵ And I heard the *Angel of the Waters* [or the *Ministring Instruments of God's Judgments* upon the *Waters*;] say [upon the consideration of the *Greatness*, and yet *Righteousness* of this Judgment;] *thou art Righteous* [and *Just*] O *Lord*, which art, and wast, and shalt be [i. e. the *Eternal and Immutable God*, who performeth infallibly his *Promise and Threats*; *Exod. 3. Rev. 1. 4.*] because thou hast judged [and punished,] thus [i. e. after this just way of *Retribution*, and *Retaliation*, *Psal. 58. 10, 11. Math. 7. 2.*]

⁶ For they [of the *Antichristian Profession*, *Verse 2.*] have shed the * *Blood of Saints* [i. e. *Holy Men*] and *Prophets* [i. e. *Witnesses*, *Chap. 6. 9, 10; 11. 11. 3, 18.*] and thou hast [therefore,] given them *Blood* [or *Bloody Waters*,] to drink, for they are worthy [i. e. this is a just Judgment upon them, *Judg. 1. 7. 1 Sam. 15. 33. Isa. 49. 26. Obad. 16.*]

* Hence it seems to appear, that this *Vial* is a Judgment on the *Wicked*, raised to receive the *Recompence* of their *shedding the Blood of the Saints*; because the *princi-*

(a) *Gen. 46. 34. Exod. 8. 26. Numb. 11. 5. Deut. 11. 10, 11. Jerem. 2. 18.*

pal Persecutors were already dead; and therefore must be raised, that they may partake of this Just Retaliation; for otherwise the Number of them who will be then alive, will be but small, in comparison of those who are dead; and the greatest Objects of God's Vengeance, will escape the Punishment of this Last Day, which is denounced in Scripture against all Ages and Generations of the World, and not only that which shall be then in Being.

7 And I heard another [Angel] out of the 7 Altar, say, [in the Name of the Saints and Martyrs, who lay under it, Chap. 6. 9.] Even so [it ought to be,] Lord God Almighty [who art wonderful in thy Judgments,] true [to thy Promises of avenging thy Saints; Chap. 6. 10, 11.] and righteous are thy Judgments [in giving them Blood to drink for the Blood they had shed.]

, The Angels are answered, as it were, by a Chorus of Saints, of the First Resurrection; who during the pouring out of the Vials, are protected by God, and are placed, as it were at the Altar: That is, in a place of Safety, and Refuge, as the Altar was under the Old Law; of which Zoar and Goshen were a Type. 2 Pet. 2. 9.

8 And the Fourth Angel [having power over Fire, Chap. 14. 18.] poured out his Vial upon the 3rd Sun [and augmented his Heat;] and Power was [thereby] given unto him [i. e. the Sun,] to "scorch [the wicked] men [of the Earth] with Fire [i. e. grievously to annoy and afflict them, Jonah 4. 8, 9. Matth. 13. 6, 21.]

2^o As the Light of the Sun may be multiplied by *Parelia*, and other Natural Causes (to which the Prophet alludes, Isa. 30. 26.) So is it not difficult to conceive, that its Heat may be Naturally augmented by the Dissolution, or Dissipation of its Maculae; upon the Encrease and breaking forth of those Fluctuating Vortexes of Fire, which are in the Body of that Planet, and are stronger and clearer at its Center, than near its

its Circumference ; and by other *Natural Causes*, not unknown to the Learned in such *Studies*. And if the *Heat of the Sun* may be *increased by Natural Causes*, how much more by *Supernatural ones*, ordering and conducting them, and adding *New ones*?

9 And [the Antichristian, and Wicked] Men, were scorched, [or set on fire,] with great ¹⁰ Heat [i. e. they were extremely afflicted, and tormented in Body and ¹¹ Mind ;] and ¹² blasphemed the Name of God, which hath power over these [foregoing, and following] Plagues, [to inflict, or remove them ;] and they ¹³ repented not to give him Glory [i. e. they were finally ¹⁴ impenitent, Heb. 6, 6. 10, 26—31. 12, 17. Rev. 22. 12.]

" " Here seems to be an Allusion to the violent, scorching, and suffocating Heats of the Sun, and the (a) narrow, or burning heat of the Wind (which usually accompany one another in the Eastern Climates) which afflicted *Jonah*.

" As *Jonah* also was much troubled, and grieved in Mind as well as Body, Chap. 4. 6, 3.

" " Thus *Jonah* also was displeased, and very angry, and wished for Death, and repented not, but excused his former Disobedience, although he had been sharply punished for it; Chap. 4. 1, 2, 3, 4, 6, 8, 9.

" There was no place of Repentance for them ; as being under the dreadful Doom pronounced by the Angel of the Vials, who shewed *John* these things; and said, Let him that is filthy be filthy still, Chap. 22. 11.

(a) Grot. in Jon. 4. 8, 9.
Dr. Hyde's *Inter. mundi*. pag. 146.

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10 And the Fifth Angel poured out his Vial on the Seat [or Throne] of the Beast [i. e. on Rom^e, the Seat of the Papacy, Chap. 13, 2. 17, 3.] and his Kingdom [i. e. his whole Jurisdiction,] was full of ¹⁶darkness [i. e. was in a most afflicted and disconsolate condition, Exod. 10. 21—23. Isaiah 8. 19—22.] and they ¹⁷gnawed their Tongues for pain [i. e. were extremely impatient, and furious under their Torment, Isaiah 8. 21.]

¹⁵ Hereby is signified, that this Beast usurped Temporal State and Authority, as having a Chief, and Imperial City for his Throne, or Place of Residence. And it is observable, that this, and such like Phrases, of a too Ominous signification, crept into the Church by degrees; notwithstanding the Opposition made to such Innovations, and to the Affectation of Temporal Titles and Authority: it being one Reason alleged by a Synod at (a) Antioch, for their deposing *Papstus Zozimus*, that he affected State, Secular Titles, and Power; and that he erected a Tribunal in the Church, and a Stately Seat in it, like that of the Temporal Magistrates; which Pomp very much encreased afterwards; as *Vallesius* on *Euseb.* observes.

¹⁶ It is expressly affirmed in (b) Scripture, that Rome shall perish by Fire; for which Fate (as Dr. (c) *Barnet* hath most ingeniously observed) Italy, the Kingdom, and Seat of the Beast, is most peculiarly disposed by Nature, by reason of the Sulphureousness of its Soil, and its Fiery Mountains and Caverns. And therefore if this particular Judgment upon the Seat of Antichrist be here intended; by the Darkness may be aptly signified, the Smoke of its Fire, now in preparation to break forth, which had been kindled and encreased in

(a) *Euseb. Eccles. Hist.* 7. 30.

(b) *Dan.* 7. 9—11. *Rev.* 18. 8. 19, 3.

(c) *Theory of the Earth*, 3. 10.

the Bowels of the Earth, by the extream heat of the Former Vials; according to the manner, in which Dr. Burnet supposes the Conflagration will be brought to pass.

And here we may observe, that by a peculiar Direction of Divine Judgment, this Fire begins first at the Seat of Antichrist; it being very reasonable and decorous (as Dr. (a) Burnet speaks) that the Grand Traitor, and Head of the Apostasy, should be made the First Example of Divine Vengeance: From whence it may be supposed to spread it self through Italy, the more immediate part of the Beast's Kingdom; and so through his whole Jurisdiction; and at last, in the Universal Conflagration (to which these Vials are as so many Dispositions) through the whole Earth.

It is also observable, that God's Judgments point out, and are proportioned, in their Kinds, to Mens Sins. Whence it may be conjectured, that the Antichristian Kingdom was punished with Darkness (even Natural Effects carrying along with them Intimations of Moral Reasons and Ends) because of the gross and palpable Ignorance it had introduced: as Ægypt was punished by hot Ashes of burnt Brick, for their oppressing the Israelites at their Brick-Kills; and had their Waters justly turned into Blood, for making that Element the Instrument of their Bloody Design against the Israelitish Infants, Ex. I. 22.

11 And blasphemed " the God of Heaven [by whose Command these Plagues were inflicted,] because of their Pains, and their Sores [or fiery Ulcers, and Torment of " Mind and Body, Verse 2.] and repented not of their deeds [as being given over to a Reprobate Mind, Verse 9.]

(a) Theory 3. 10.

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⁷ ⁷ The *extream Torment* they were under, affected their *Minds and Consciences*, and made them *blaspheme God*, and *gnaw their Tongues*, as Men in the *greatest Rage imaginable*. For in this *Vial* there is an Allusion to the *thick and palpable Darkness* with which God plagued *Ægypt*, *Exod. 10. 21----* 23. wherein Men *sate still* for several Days together, in a most *disconsolate condition*; vexed (a) and tormented with great *Terrors* from their own *affrighted Consciences*, and the *Evil Angels*.

12 And the sixth Angel poured out his *Vial* upon the great River ¹⁸ *Euphrates*, and the *Waters thereof were dried up* [i. e. all manner of *Impediments* were removed, *Isa. 11. 15. Jerem. 50; 38. 51, 32; 36. Zech. 10. 11.*] that the way of the *Kings* ¹⁹ of the *East* [i. e. of those *Living Saints* who are to *Reign with Christ* in his *Kingdom*, *Isa. 41. 26. Rev. 21. 24.*] might be prepared [i. e. that all things might be ²⁰ prepared for the *Jerusalem State*, in the *New Earth*. See the *Three last Chapters*.]

¹⁸ In this Verse there is an Allusion to the *Exploit of Cyrus*, who drained the *River Euphrates* when he took *Babylon*; as had been foretold by the Prophet (b) *Jeremiah*; and to those passages of the (c) *Prophets*, where the *Return of the Jews* into their own *Land* is described in the like *Expressions*.

¹⁹ Here also is an Allusion to *Isaiah 41. 2, 25. 46, 11.*

(a) *Psal. 38. 49. VVisd. 17.*

(b) *Ezra. 50; 38. 51, 32, 36.*

Vid. Grot. in loc.

Isaiah 41. 26.

(c) *Is. 14. 15. Zech. 10. 11.* where, by the *Tongue of the Egyptian Sea*, is meant, the *Bay of the Mediterranean Sea*, which lies next to *Egypt*; and by the *River*, not *Euphrates*, which has not *Seven Streams*, but *Nilus*, which by so many *Mouths* empties it self into the *Mediterranean*.

where it is foretold, that one should be raised up from the North, and come from the Rising of the Sun to call upon, or (a) proclaim God's Name; meaning thereby Cyrus, who by his Mother's side was of Media, which lies North from Judea; and by his Father was a Persian, whose Countrey lies exactly Eastward of the Holy Land. And although Arabia be sometimes called the East in (b) Scripture, and the Arabs, the Children of the East (for Job was a King in Arabia, as Dr. (c) Hyde hath fully proved); yet it was in respect of (d) Egypt, where the Jews had learnt that Form of Speech, Arabia lying Southward of Palestine.

Now Cyrus was a Type of Christ, and therefore by the Kings of the East may in proportion be here meant those Saints, who as so many Messiahs, or Anointed Kings and Priests, (by which Name Cyrus is called in Scripture) shall Reign with Christ, who is expressly said to come from the East, Chap. 7. 2.

20 An Expression used Isaiah 40. 3. Malach 3. 1. Matth. 3. 3. And here it is to be noted, that (e) Euphrates was one of the Branches into which the River which watered Paradise was divided, after it had passed through it: It was also the (f) Eastern Bound of the Land of Promise, to which David and Solomon extended their Dominion; the Kingdoms thereabouts being Tributary unto them; although the Jews never enjoyed a quiet Possession of them, as proper Owners,

(a) Extra 1, 1, 2.

(b) Judg. 6. 3. Job 1, 3.

(c) Itiner. Mundi, pag. 72, 73.

(d) Mede's Works, pag. 476.

(e) Gen. 2. 10—14.

(f) Gen. 15. 18. Exod. 23. 31. Deut. 1. 4. 11, 24. Josh. 1. 4. 2 Sam. 8. 3. 1 Kings 4. 21. 2 Chron. 9. 26.

for any considerable time; God (a) contracting their *Bar-*
ders for their *Sins*; and at last, scattering, and carrying them
Captive beyond this very *River*, into the *Dominions* of the
Affyrian and *Babylonish Tyrants*. So that this *River*, which
 at first was a *Stream* flowing out of *Paradise*, became the
Fatal Boundary of the *Kingdom* of the *People of God*, over
 which they were carried *Captive*; and a *Sign* of *En-*
mity and *Hostility* to *God's Church*; *Babylon*, the *Type* of the
Seat of Antichrist, being seated on one *Branch* of it.

From which *Observations* we may conclude, that by dry-
 ing up the *Waters* of *Euphrates*, that the *Way* of the *Kings* of
 the *East* might be prepared, is signified,

(1.) Preparations for removing of all *Impediments* and *Ob-*
stacles whatsoever, especially from *Antichrist*, which may
 hinder the *Kingdom* of *Christ*, whose *Dominion* is to be ex-
 tended beyond that *River*, unto the *Ends* of the *Earth*, as the
Psalmist hath plainly foretold, *Psalms* 72. 8.

(2.) Here may also be intimated the near *Approach* of the
New Earth, described in the *Three Last Chapters*; signified by
 the drying up that *River*, whereon the *Type* of the *Antichristi-*
an City was seated; which was an hindrance to the *Saints*
 entering into, and enjoying the *Paradisical State* of the *New*
Earth of *Christ's Kingdom*. In order to which also (accord-
 ing to Dr. (b) *Burnet's Hypothesis*,) the *Rivers* are to be dry-
 ed up, that so no stop may be put to the *Conflagration*, which
 is to burn up the *Old Earth*.

13 And I saw three unclean " Spirits [of Devils, Verse 14] like
 Frogs " come out of the " mouth of the Dragon [i. e. the Pagan Rœ

(a) Fuller's *Piscab Sight*, 1. 2.

(b) *Theory of the Earth*, 3. 9.

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man Powers, Chapters 12, and 13.] and out of the mouth of the Beast [i.e. the Antichristian King, Chap. 13.] and of the False Prophet [i.e. the Antichristian Hierarchy, the other Beasts Chap. 13. 11 —]

" An Epithet frequently given in Scripture to the Evil spirits, to distinguish them from the Pure and Holy Spirit of God; and they are called *unclean*, because they tempt to, and take delight in sin, which is Impurity and Uncleanneſs.

" Like the Frogs of Egypt, *Exod. 8. 1---14.* who went up into the Houses of the Egyptians, and even into the Bed-Chamber of King Pharaoh, and his Nobles, *Pſalm 105. 30.* Whereby is elegantly ſet forth the Vile Original of the Devil's Angels and Emiſſaries; born, as it were, out of the unclean Mud and Slime; and ſent to Negotiate and Solicite (of which the Creaking of Frogs is a Symbol) the Kings of the Earth, into whole Bed Chambers, and moſt private Retirements they inſinuate themſelves.

" They came out of their Mouths, as Embaſſadours, to ſpeak in their Name, and interpret their Mind and Deſigns. And theſe Spirits of Devils came out of the Mouths of the Dragon, Beast, and False Prophet, to ſhew, that Satan had made uſe of them all along as his principal Agents; out of each of whom they came; to ſhew, that all their ſeveral and diſtinct Interests were now to be joyned together at this great Battle, and deciſive Attempt.

" He is called, the Other Beast, *Chap. 13.* whiſt the Beast was in his Infancy; but when he arrived to his Kingship and Supremacy, then this other Beast became his False Prophet, ſerving and Advancing him by Lying Miracles and Wonders.

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14 For they [three Frogs,] are [indeed] the Spirits ¹⁴ of Devils [like Frogs;] working ¹⁵ [lying,] Miracles, [2 Thes. 2. 9—11.] Rev. 13. 13, 14.] which go forth unto the Kings of the Earth [i. e. the Antichristian Potentates, and Enemies of Christ's Kingdom, Psalm 2. 1, 2. Judg. 5. 3, 19. Rev. 20. 7—10.] and of the whole World [Chap. 20. 8.] to gather them [by exciting and engaging them] to the ¹⁷ Battle of that ¹⁸ great day of God Almighty [Chap. 19. 19.]

¹⁴ These Wicked Agents for Paganism and Aneichristianism are called Spirits of Devils, because they are acted and influenced by the Devil and his Angels; who ever since their Fall, have been permitted to make bold Attempts, full of Malice and Rage against God, and Christ's Kingdom.

¹⁶ They are permitted, according to the Example of the Egyptian Magicians, to work Lying Wonders; as the Devil had frequently done in the Times of Paganism and Antichristianism.

¹⁷ This is the first Battle of Gog and Magog before the coming of Christ's Kingdom, now ready to appear; wherein they are overcome; and the Wisdom and extraordinary Power of God (styled here upon that account *ὁ παντοκράτης*, the Lord of Hosts, in respect of his Rule and Dominion over all things, and his Power by which he is able to perform them) is manifested in the Defeat of the Devil, who had summoned all his Force and Power together, under the Wise, Holy, and Incomprehensible Justice and Vengeance of God, to shew his utmost Malice and Rage against Christ's Kingdom. See on Chap. 19. 19. and on the Three Last Chapters.

¹⁸ Wherein he would manifest his uncontroulable Power, and absolute Dominion, after the most extraordinary manner, beyond any thing which had as yet appeared.

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15 Behold * [says Christ,] I come [or am just ready to come in my Thousand Years Kingdom,] as * a Thief [i. e. on a sudden, and after a surprizing manner, chap. 3. 3, 10, 11.] Blessed [in that happy state, Dan. 12. 12.] is he that * watcheth [in this time of trouble and temptation, and they who shall be found so doing when I come, Luke 12. 35—40.] and * [blest also is he that keepeth his Garments [i. e. his purity, righteousness and innocency, chap. 19. 8.] lest [loosing his righteousness,] he walk naked, and they see his shame [i. e. his shameful nakedness, be discovered to his utter confusion, and he be driven out of Paradise as his naked first Parents were, Gen. 3. 2 Cor. 5. 3.]

* These Words are a *Parentesis*, spoken by Christ to those who professed his Religion (as appears from the *Gentleness*, and *tender care* of them) commanding them to watch over themselves with great diligence, and signifying what their state should be in his Kingdom *just approaching*; intimated by the Word *Blessed*, taken from Dan. 12. 12. which is a place of the like import with this.

* Christ is every where represented (a) in Scripture, as coming of a sudden to his Kingdom, notwithstanding the many *Prognosticks* given of it, and *preparations* to it; because his actual appearing will be on a sudden, and by surprise.

* Hereby is signified, that all they shall be blessed, who have watched for Christ, with Oyl in their Vessels, as well as their Lamps; and shall be found really united to him, and having on his Righteousness, when he comes in his Kingdom. See Chap. 3.

16 And he * [i. e. the Spirits of Devils, under the justice and Vengeance of Almighty God, in order to his Glory, and the

(a) Matth. 24. 1 Theſſ. 5. 2.

punishment of his Enemies, *Judg. 4. 7. Joel 3. 11, 12.*] *gathereth them* [i. e. the Kings of the Earth, and of the whole World] *together* [by their instigations, and power over them;] *into a place called in the Hebrew tongue*³ *Armageddon* [i. e. there was a most Powerful and Diabolical Confederacy against Christ's Kingdom, *Psal. 2.*]

² It is evident from *Verse 14.* that this *gathering together* is performed by *the three Evil Spirits*; where yet, as well as in this *Verse*, a *Verb* of the *Singular Number* is made use of, according to the Custom of the *Greek Language*, when a *Noun* of the *Neuter Gender* is referred to.

And this *gathering together* is some *desperate Attempt* managed by *the Wicked of the Old Earth*, at the instigation, and by the help of the *Evil Spirits*, against *Christ's Kingdom*, just ready to appear; in which they are *discomfited* after some extraordinary and miraculous manner; as *Sisera* was at *Megiddo*; *Judg. 4. 15. 5. 20.* and are confined by God in a miserable and most contemptible condition, during the *Thousand Years of Christ's Kingdom*; upon the expiring of which, *Satan*, and his *Wicked Kings and Nations* are again loosed. See *Chap. 20.*

¹ The Word signifies *the Hill of Megiddo*, called *Megiddo* by the (a) *Prophet*; a *Royal City* in the *Tribe of Issachar*, but belonging to *Manasseh*, which (b) the *Canaanites* inhabited in despite of the *Children of Manasseh*; and was (c) famous for the miraculous *Defeat of Sisera*, and the *Kings of Canaan* (a *Type of the Kings of the Earth* in this *Prophecy*) by *Barak* and the *Israelites*, who came down from *Mount Ta-*

(a) *Zech. 12. 11.* מְגִדּוֹ מִן הַיַּרְדֵּי *Megiddo*, LXX.

(b) *Josh. 17. 11, 12. Judg. 1. 27.*

(c) *Judg. Chapters 3. and 4.*

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bor (which was not far from that place) and discomfited them at the *Waters of Megiddo*, in the *Hilly* (as (a) *Grotius* thinks) and *Mountainous* parts of that place; and also for the Death of (b) *Abaziah*, but especially of (c) *Josiah*, who received his deadly Wound, with a great slaughter, in the *Valley of Megiddo*; where he was bewailed with so great a Lamentation, that the Mournings in that Valley are used by way of a *proverbial speech*, by the Prophet *Zechariah*; and *Megiddo* is interpreted by the LXX. *the Valley of the slain, or cut off*; as if it signified a place of great grief and slaughter. And the Name of this place is made choice of here, perhaps to signifie,

(1.) That *Satan* shall be discomfited; and that, although he make choice of the most advantageous places, to defend himself; signified by the *Mountains* encompassing the *Valley of Megiddo*. For the *Canaanites* having had a *Terrible Defeat* in the *Valley*; *Satan*, the Leader of these *Wicked Kings of the Earth*, may be supposed now to make choice of *New Stratagems*; signified by the *Hill of Megiddo*, according to the (d) *Notions* received amongst *Idolaters*; that the *Gods of the Hills* were stronger than the *Gods of the Plain*.

(2.) With reference to what is prophesied of by (e) *Ezekiel*, concerning *Gog* (the *Type of these Kings of the Earth*) that he shall fall upon the *Mountains of Israel*.

(3.) *Megiddo* is chosen as the *Type and Symbol* of the place of this *Battel of Decision*; to shew, that *Satan* intended the *Destruction of Christ's Kingdom*, now ready to succeed, ac-

(a) *In loc.*

(b) 2 Kings 9:27.

(c) 2 Kings 23: 29, 30. 2 Chron. 35: 20—27.

(d) 1 Kings 20: 23.

(e) Chap. 39: 4.

ording to what had before come to pass in the destruction of *Josiah*, who was a *Type of Christ* (as the godly Kings of *Judah* and *Israel* were) and was slain near that place, just when he had prepared the Temple of God, the Emblem of Christ's Kingdom, 2 *Chron.* 35. 20.

(4) To shew, that God (who over-rules evil Designs for good, and who declares, *Judg.* 4. 7. the place here alluded to, that *he drew Sisera, and his multitude together*) had ordained, that these Kings should be totally overthrown, as the Kings of *Canaan* were at *Megiddo*; and that Christ's Church should triumph over them, and bless God for the great Victory (in the Song prepared for it, in the preceding Chapter) as (a) *Jehoshaphat*, and the *Israelites* did in the Valley of *Beracah*, or *Blessing*, for the Defeat of that great multitude of Wicked People, which confederated against *Israel*: Whereupon this place of Decision is called, *the Valley of Jehoshaphat*, in (b) *Joel*: The Battle being described sometimes as if it were to be in a (c) *Valley* or *Plain*; and sometimes as on a (d) *Mountain*; and confined to no particular place (*Jehoshaphat's* (e) *Valley* being far distant from the Valley of *Megiddo*); but expressed so as to typifie other things unto us, and to shew that they shall be totally defeated, as men driven from their several Fastnesses, and Retreats, *Mountains* as well as *Plains* and *Valleys*.

(5) To shew, that both *Jews* (f) and *Gentiles* should mourn at the sight of Christ now ready to appear in his glorious Kingdom; as there was a great Mourning for *Josiah* by

(a) 2 *Chron.* 20. 26.

(b) *Chap.* 3. 2, 12, 14.

(c) *Joel* 3. *Ezek.* 39. 5.

(d) *Ezek.* 39. 4.

(e) *Fuller's Pilgrimage*, pag. 280, 294.

(f) *Zech.* 12. 3, 6, 9, 10, 11, 12, 13, 14.

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the *Jews*, and the *Affyrians*, whom he then assisted; which may probably be the meaning of *Hadadrimmon*, *Zech.* 12. 11. which according to (a) *Grotius*, signifies the *Glory of Rimmon*, an *Affyrian Idol*.

17 And the seventh Angel poured out his Vial into the ^u Air, and there came a great voice out of the Temple ^v of Heaven from the Throne [i. e. there was an extraordinary manifestation of the intimate, and more immediate presence of God,] saying, it ^w is done [i. e. this is the last vial, and Judgment, upon the wicked Nations, *Ezek.* 39. 8. See on chap. 20. and 21. 6.]

^u By Air is meant in (b) Scripture, the *Aerial Expansum*, or *Firmament*, consisting of Air, and Clouds, ballanced by the Weight of it, *Job* 37. 16. which being the Place of *Meteors*, the Angel pours his Vial upon it; and thereupon follow *Thunder* and *Lightning*, and a *Great Earthquake*, which commonly accompany each other; the *Islands* and *Mountains* fly away, and so great *Hail* falls, (which is a usual Attendant of *Thunder-storms*) as if the Clouds, with all their (c) *Treasures of Meteors* were thrown down from Heaven. Whereby the more immediate preparations to the *Dissolution of the Old Earth*, seem to be described; according to the *Prediction of the Apostle Peter*, and the *Description* given of it in *Dr. Burnet's Theory*: who yet very (d) prudently admonishes us not to be too positive, or presumptuous in our Conjectures about these Things; because if there be an invisible Hand, Divine, or Angelical, that touches the Springs and Wheels of Nature, it will not be

(a) On *Zech.* 12. 11.

(b) See *Dr. Hammond* on *Psal.* 148. 4:

(c) *Job* 38. 22, 23.

(d) 3. 3, 7.

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easier for us to determine with Certainty, the Order of their Mo-
tions.

¹⁶ Called so in remembrance of the *Throne and Temple* in *Ezekiel*.

¹⁷ A Phrase evidently taken from *Ezek. 39. 8.* where it is used concerning *Gog and Magog*; whence also it appears that their *Destruction* is here referred to; concerning whom read *Chap. 20.* and *Ezek. 38.* and *39.*

¹⁸ And there were voices, and thunders, ¹⁸ and lightning, and there was a great Earthquake, such as was not since men were upon the Earth, so mighty an Earthquake and so great [i. e. there were very high manifestations of Christ's glorious Kingdom, and a time of trouble, such as never was before; the powers of the Earth and Heavens being shaken, to make way for a new Heaven, and a new Earth, *Dan. 12. 1, 2. Matth. 24. 29. Heb. 12. 26—22.* See on *chap. 4. 5.* and on the three last chapters.]

¹⁹ See Dr. *Burnet's Theory of the Earth*, Book 3.

¹⁹ And the great City [i. e. the whole Antichristian Jurisdiction, and Kingdom, *chap. 14. 8. 18, 10, 21.*] was divided [by the Earth-quake,] into ¹⁹ three parts [i. e. the whole strength of the Antichristian State, was dissipated, and overthrown;] and the Cities of the [wicked] Nations [of the whole World, *verse 14. chap. 20. 8.*] fell, and great Babylon ²⁰ [i. e. Rome, *chap. 14. 8.*] came in [special] remembrance before God, to give unto her the cup of the Wine of the fierceness of his Wrath [i. e. to destroy her with a most severe and an utter destruction. See on *chap. 14. 8—11.*]

²⁰ The general Type of Three Parts, seems to be taken from *Ezek. 5. 2, 12.* where *Jerusalem*, when it was designed for *Destruction*, is marked out into Three Parts: which Three parts here, are the Three United Forces of the Antichristian Kingdom, viz.

(1.) The

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(1.) The Dragon, or Devil, with his Three Unclean Spirits.

(2.) The Beast, and his False Prophet, who as being united in Force and Interest, have one punishment.

(3.) The Kings of the Earth. See on Chap. 19. 19---21.

* Hence it appears, that the Conflagration is here pointed at ; because it is plain from this Prophecy, that Rome shall be destroyed by Fire, as hath been before observed.

20 And every Island fled away, and the Mountains were not found [i. e. the " old Earth was dissolved, 2 Pet. 3. See on chap. 21.1.]

* See Dr. Burnet's Theory of the Earth, B. 3. 9. whose ingenious Hypothesis gives great light to this place ; according to which (as is here foretold) the Mountains are to be destroyed in the last place ; and there are to be no Islands, because no Sea, in the New Earth ; which is to be plain and level.

21 And there fell upon [the wicked, Kings, and] men [of the Earth, who were gathered together against Christ's Kingdom, verses 14, 16.] a great Hail out of Heaven * [i. e. an extraordinary Tempest of Divine Wrath inflicted by the more immediate command of God ;] every stone about the weight of a Talent [i. e. each stroke of God's Wrath was extraordinary great, heavy and insupportable, Ezek. 38. 21. Matth. 23. 44. and [yet these] men Blasphemed God because of the Hail [i. e. were still obdurate, and impenitent ;] for the Plague thereof was exceeding great, [upon which they should therefore have humbled themselves under the mighty hand of God.]

* Hail was one of the Plagues of Egypt ; and the wicked Kings of Canaan were destroyed by great Hailstones from Heaven, Joshua 10. 11. as the Antichristian Egyptians, and Kings of the Earth here are. But this place
more

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more immediately refers to *Ezek.* 38. 22. where God foretells, that Gog and Magog shall be destroyed by a *Thunder storm* of Rain, and *Great Hailstones*. And from hence it appears, (as also from the solemn words, *Verse 17. It is done*, which are plainly taken from the same passage in *Ezekiel*) that the Judgments upon those wicked Nations are here referred to: and this may probably be that *signal Vengeance* which shall fall upon them, upon the *passing away of the Old Earth*; by which, as by a mighty Tempest of *Thunder, Lightning, and prodigious Hailstones*, (reserved by God against this time of Trouble, and this day of Battel and War; as *Job* speaks, *Chap 38. 22, 23.* in the same Words used in this Chapter, and by *Daniel, Chap. 12. 1.*) they shall be scattered into the Four Corners of the Earth, where they are to remain, under the Effects of God's Wrath, often set forth in Scripture by such Tempests, until the expiring of the Thousand Years.

C H A P. XVII.

The Text.

1 **A**ND there came [with Authority and Commission from God,] one [i. e. the first, Chap. 16. 2.] of the seven Angels which had the seven Vials, and talked with me [after a more familiar manner :] saying unto me, Come hither [i. e. nearer unto me, to receive more clear and intimate communications of Knowledge,] and I will shew [or point out, and demonstrate] unto thee, the Judgment [i. e. the foul guilt, Sentence and Destruction,] of the great Whore [i. e. the great Idolatrous City and Church :] that sitteth upon many Waters [that is, ruleth over much people, Verse 15, 18.]

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To shew, that this Woman was one of the Enemies of Christ's Kingdom, upon whom the Vials are to be poured, and withal the chief of them, with whom all the others were to fall.

As being now about to give him a more clear description of the Beast, than he had as yet received.

So the Word signifies sometimes in Scripture, as Ezek 7. 23. Rom. 5. 16. 1 Tim. 5. 12.

The People, Cities and Churches, which Apostatize from the True God to Idolatry, are called Whores in
A a a (a) Scri-

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(a) Scripture, for breaking their Covenant with God, to whom they were thereby espoused; from whence it is evident, that a *Christian City* must be meant in this Chapter, and not a *Pagan*; which cannot be said to be a *Whore*, or an *Apostate City*, because *Pagan Cities* having never acknowledged the True God, or been espoused unto him, cannot be said to *Apostatize* from him. And we may observe that there is here a *Double Article* in the Greek (τὴς πόλεως τῆς μεγάλης) to shew that this City was *Eminent for Idolatry*, and that she had been before noted for it in this Prophecy; that she had continued in it for a long time; that her sin was great in it self; and had been propagated through the large Extent of her Dominions; whence she is called, *The Great Whore*, and *The Whore*; as being the *Chief and Metropolitan* of the *Idolatrous Cities and Churches*; the *Invincible Whorish Woman* (according to Ezek. 16. 30. and Chap. 23.) and the *Jezebel*, Rev. 2. 20.

1. In Allusion to the situation of her Type, *Babylon*; which is called, *The Great City*, Dan. 4. 3. and is described Jerem. 51. 13. as dwelling upon many Waters; that is, situated upon *Euphrates*, which encompassed it, and ran through it, and the adjacent Countrey, in Cuts and Rivulets.

2. With whom [i.e. by whose solicitations, and example,] the [ten] Kings of the Earth, [verse 12.] have committed [spiritual] fornication [which is Idolatry, Isa. 23. 17.] and [all] the inhabitants [or meaner people] of the Earth [i.e. of the Apostate Roman Empire,] have been drunk [i.e. madly zealous, and sottish y-dotting, Jerem. 51. 7.] with the wine of her Fornication [i.e. her pleasing, and intoxicating allurements to Idolatry.]

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2 Or, hereby may be signified, that they *Idolized* her, by worshipping her, and calling her *the Mother and Mistress of all Churches*, and attributing *Infallibility* to her; as the Phrase is taken *Jerem. 3. 9. Ezek. 16, 17. 23, 37.*

3 So be [i. e. the Angel,] carried me away in the Spirit [chap. 1. 10.] into the *Wilderness*, [where the Woman, the true Church was, chap. 12. 6,] and I saw a^o Woman [i. e. a City, verse 18. and Church] * sit [on high; and in an exalted state, verse 9.] upon a scarlet^o coloured Beast [i. e. the Roman Empire,] full of names [or kinds] of *Blasphemies* [i. e. of all^m manner of Idols, and Idolatries, and Idolatrous Titles, and Offices;] having seven heads [or successive forms of Government, verse 9, 10.] and ten horns [i. e. Kings, verse 12.]

7 The *Wilderness* was a proper place for him to see this Vision in:

(1.) Because places of *Retirement and Solitude*, are fittest for the Reception of *Divine Illuminations*, and for *Meditation*; and so signify, that a clear and distinct View of the *Apostasy* could not be taken but by one who had retired at some distance from it, and from its bewitching pleasures; and the *Hurry and Noise* which attended its *City, Church and Court*.

(2.) Because the *Woman*, the *pure Church*, being in the *Wilderness*, he could best compare them, and distinguish the one from the other.

8 Churches and Cities are represented by Women in Prophecy (a); as they are also in ancient Coyns and Pictures. And although a *City* be here chiefly signified, as is plain from

(a) *Ila. 54. 6. Jerem. 6. 2. Ezek. 16, 30. and 23d Chap.*

Verse 18. yet because the *Church* is in the *City*, and the *foul and loathsome Crime* of the *City*, here reprehended, is with relation to *Church-Corruptions*; therefore that is to be understood, and included in it.

* She *sitteth on high*, on the *Beast*; by which she is *born up*, or *exalted*, as *Imperial Cities* are, by the *Empires*, of which they are the *Chief Seat*.

9 *Scarlet Colour* denotes *Royal Authority*, as appears from *Dan. 5.* *Matth. 27. 28.* and the *Military Robe* of the *Roman Emperours* was also of that *Colour*; whereby is *appositely signified the Tyrannical Cruelty of the Beast*; and that this *Woman*, or *City*, was seated in the *Roman Empire*, and was the *Imperial City* of it.

10 All which may be included in (a) *Names of Blasphemies*; and is plainly fulfilled in the *Numerous kinds of Idolatry*, and *Idolatrous Offices*, in use under the *Roman Antichristian Jurisdiction*; no other *Beast* being proper to carry a *Whore*, or an *Apostate Church*; but an *Apostate* one.

4 And the *Woman* [i. e. the *Romish City and Church*] was arrayed in *Purple* 11 and *Scarlet Colour* [i. e. arrogated to her self *Imperial Power, and Majesty*,] and decked 12 with *Gold and precious stones and Pearls* [i. e. was a pompous, and worldly *Church* full of *Pride and Riches*,] having a *golden Cup* 13 in her hand [i. e. tempting *Baits, and powerful motives* ready at hand, to entice worldly minds,] full of *abomination*, 14 and filthiness of her *fornication* [i. e. of *abominable and loathsome Idolatry*.]

(a) See *Chap. 2, 9, 11, 13, numb. 45.*

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" *Scarlet* was the Habit of the Romans in War, and *Purple* the Habit of the Emperours and Senate in Times of Peace, as *Grotius* observes on the place; whereby is signified, that this was an Imperial Roman City. It is also observable,

(1.) That this Woman takes to her self the Colour of the Ornaments of the Tabernacle of God (as *Grotius* also notes) which were of (a) *Purple* and *Scarlet*, whereby her Idolatrous Usurpations of what belongs to God may be set forth.

And (2.) That these Colours are much affected in the Papacy; (b) that Christ's Priests (saith *Baronius*) might be in their Pomp, equal to the High Priests amongst the Heathens.

" Such was also wont to be the Attire of Harlots, Prov. 17. 10. And it is observable, that the Papacy has not only excessive Riches and Revenues, but that the (c) Popes have been so prodigal in procuring Ornaments and Jewels for their own Pontifical Attire, and especially their Triple Crown, (a fatal Counterfeit of Christ's many Crowns, Rev. 19. 12.) that they have often run the Papacy into debt by it; which by their Prodigious Pride is loaden with Gold and Jewels, and became thereby so heavy, that Pope Paul the Second died of an Apoplexy, occasioned by the weight of it.

" *Babylon*, her Type, is said (*Jerem.* 51. 7.) to be the Golden Cup, that hath made the Earth drunken with her Wine.

(a) *Exod.* 25. 4.

(b) *Heidegger.* in *Apocalyp.* pag. 429, 430. *Platin.* in *Vit. Paul. secundi.* Vide *Beza* argumentum Epigramma in hanc rem.

(c) *Rycart's* Preface to the Lives of the Popes,

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¹⁴ *Abominations* signifie *Images* or *Idols*, and the abominable Practices accompanying them. 1 *King*. 11. 5, 7. 2 *King*. 23. 24. *Jerem.* 7, 30. : 2, 34.

5 And upon her ¹⁵ *forehead* [after the impudent manner of a whoreish woman, *Ezek* 23, and 16. 30.] was a Name ¹⁶ written [so plainly, that it might be read and understood by those who exercise Spiritual Wisdom, verse 9.] *Mystery* ¹⁷ [of iniquity, 2 *Thes.* 2. 7.] ¹⁸ *Babylon the great* [i.e. the Metropolis of the Fourth, or Roman Empire,] the ¹⁹ *Mother* [City, and Church,] of *Harlots* [i.e. of Idolatrous Cities, and Churches,] and *abominations* [i.e. the chief Author and Promoter of Image Worship; and other filthy²⁰ and unclean Doctrines and Practices] of the *Earth* [i.e. of the Apostasy.]

²¹ *Criticks* have observed, that *Harlots* were wont to have their Names written on the Portals of the Houses where they prostituted themselves, and sometimes upon their *Foreheads*; and that hereby is accordingly signified, the notorious *Impudence* of her *Idolatry*; although I presume, that this may be rather an allusion to the Title (a) upon the Forefront of the *Mitre* of the Jewish High Priest, which had *Holiness to the Lord*, written upon it; and that hereby is intimated, that this *Apostate Church* was of a contrary Temper and Spirit to what God required in his *Church* and *Servants*.

²² She was not one of those whom God had sealed in the *Forehead*; but had her Crime written upon it, her sin being publick and notorious, and easily to be discerned by the Mind that hath Wisdom.

²³ Hereby is evidently signified, that this *Woman* had compleated and brought forth that *Mystery* of *Iniquity*;

(a) *Exod.* 28. 35.

which began to work when the Apostle wrote to the *Thessalonians* ; called a *Mystery of Iniquity* , because it undermined Christianity, the *Mystery of Godliness*, by the specious pretences of promoting and advancing it ; as Dr. *Muar* hath shewn in his *Mystery of Iniquity* ; where he hath also plainly proved, that this hath been actually done by the *Romish Church* ; whose Religion and Worship (especially in what belongs to the *Mystery of the Mass*) is so *mystical*, that many Books have been written to give the significations of it ; and of the *Habits of their Priests*, and the *Ceremonies and Vestments* they make use of.

And that *Papal Rome* is hereby meant, will appear more evidently from what *Scaliger* has noted on this place ; viz. that the Word (a) *μυστήριον*, was engraven on the *Frontlet of the Pope's Mitre* ; and was changed by *Julius the Third*, when the *Protestants* began to adapt this Prophecy to the *Papacy* ; which is also confessed to be true by *Brocardus*, a Papist, in his Notes upon this place, who lived in the times of *Pope Julius* ; and is but faintly denied by *Lessius*, in his Answer to *King James*.

¹¹ *Babylon* was the *Seat* of the *Affyrian Monarchy* ; and is confessed (b) by almost all Interpreters, Antient and Modern, Popish as well as Protestant, to be a Type of *Rome* ; which is here described by the Phrase *Nebuchadnezzar* made use of, when he proudly gloried in *Babylon* as the *seat of his Kingdom* ; from whence it appears that *Rome* is here meant, under the relation of being the *seat of the fourth Empire*, as *Babylon* was of the *first*. And *Rome* as the *seat* of the

(a) *Heidegger in Apocalypf. cap. 17. pag. 160. Downham of Antichrist. and Bishop Barlow's Brunen Fulmen.*

(b) *Dr. Gressener, lib. 1. 3.*

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Fourth Empire under its Antichristian King, must be here meant ; because it is called the *Mother of Harlots* ; which is a Phrase peculiar to an *Apostate City*, and *Church in Scripture* ; as hath been before observed on *numb. 4.*

¹⁹ The chief of the *Idolatrous Churches* ; from whence Idolatry is derived and propagated to all others ; and on which they depend, as members of it ; in Opposition to the *True Jerusalem the mother of us all*, Gal. 4. 26.

²⁰ Such as the *Denial of Marriage to the Clergy*, whereby *Uncleanness* is promoted ; the toleration and defence of *Fornication* ; and other abominable Doctrines and Practices which are Taught, or Connived at under the Papacy.

6 And I saw the Woman [as it were] drunken with the Blood of the Saints [or holy and pure Christians, which she had spilt with an excessive, and insatiable greediness and delight ;] and with the Blood of the Martyrs of Jesus [i. e. his Special and Faithful Witnesses ;] and when I saw her, I wondered^a with great Admiration [what this Vision should mean]

^a This shews that *Rome Antichristian* must be here understood ; for it would have been no such strange sight to have seen *Pagan Rome*, defiled with *Idolatry*, and drunk with the blood of Christians.

7 And the Angel said unto me, wherefore didst thou marvel ? [for the thing when thou understandest it more fully, will not seem so strange ; and therefore] I will^a tell [or explain unto] thee, the mystery, [or secret meaning, and import,] of the Woman [i. e. the City and Church ;] and of the Beast [i. e. the Roman Empire,] that carrieth or supporteth her, verse 3,] which hath the seven heads and ten horns [verse 3]

^a Here the Angel, contrary to his wonted custom, Explains the Vision to him ; which shews that it is a very remarkable

markable one, and upon which the understanding of all the others depend very much.

8 The beast [or Roman Empire, as under its seventh Head, the Papacy, verse 10, 11.] which thou sawest carrying the Woman, [verse 3.] was ²³ [in the sixth head the Pagan Emperours; verse 10.] and is ²⁴ not [as yet risen, and arrived to an Antichristian Supremacy. See chap. 13. 11, 12.] and [or but,] shall ascend ²⁵ out of the bottomless Pit [and arrive to that Supremacy; See on chap. 9. 1, 2. and chap. 13.] and [at last] shall go into ²⁶ Perdition [i. e. be utterly destroyed, Rev. 19. 20 Numb. 24. 24. 2 Thes. 2. 8.] and they that dwell on the [Antichristian] Earth [throughout all its Territories] shall wonder after the Beast [i. e. be wonderfully taken with him, follow him with an implicit Faith, and Worship, and be subject unto him. See on Chap. 13. 3, 4. And by his Admirers, I mean those] whose names are not written in the book of Life [of the Lamb, chap. 13. 8.] slain from the beginning of the World [i. e. those who are not living members of Christ's true Church, chosen from all Eternity, and purchased by the Blood of Christ, the Eternal Sacrifice; but of a New, Apostate Church, which yet pretends to be the Catholick, and has introduced New Mediators, and New Sacrifices; all these shall with Wonder and Adoration, admire] when they behold [with great Applause, and with a superstitious Fear and Subjection,] the Beast that [was] [a Draconick Idolatrous Power in its sixth Head, the Emperours,] and is not [as yet manifestly and apparently the same Imperial Draconick Power;] and yet is [the same, but in an Image, or a Christian Disguise, having introduced a Pagano-Christian Idolatry, and a Mock Imperial Power, under the pretence of a Christian Supremacy. See on Chap. 13. 14, 15.]

²³ ²⁴ ²⁵ This is, as it were, the Name (a) and Character of the Beast, taken from his different states and conditions; whereby is signified, that the Beast which he then saw car-

(a) Dr. Moos on the place, and his Synop. Proph.

rying or supporting the *Woman*, or *City of Rome*, was the *Roman Empire*; which had been under an *Imperial Power*; but was now under one, which had been for some time advancing towards it, and was just ready to ascend (*ἀναβαίνειν*) to it; being just come forth out of the *bottomless Pit*, which he went down to open (*Chap. 9. 12.*) and having exalted the Imperial City to the height of Ecclesiastical Dignity. By which is plainly signified, the Time when the *Papacy* attained its *Supremacy* from *Pharos*; and exalted the Church of *Rome* above all Churches, after it had been for some time in a weak and *Infant state*, according to what hath been already discoursed on *Chap. 9. 1, 2.* and *Chap. 13.*

" *Antichrist* is called the *Son of perdition*, *2 Thes. 2. 3.* as *Judas*, the Type of him, also is, *John 17. 12.* because he brings *perdition* or *destruction* upon others, and is himself (as highly deserving it) devoted by God to *perdition*, and that a most exemplary and severe one, *Numb. 24. 24.*

9. And here is [matter to exercise] the mind which hath [Mystical, and Spiritual] *Wisdom* [*Chap. 13. 18.*] The *seven Heads* are [the Symbols, and Representations of] *seven* " *Mountains*, on which the *Woman* [*i. e.* the *City and Church of Rome*] *siteth* [or is situated.]

" This is a most evident description of *Rome*; no other *Imperial City* being seated at the time when *John* saw this Vision (for it is described as then *actually reigning*, at the *18th Verse*) upon *seven Mountains*. For (a) *Constantinople* (which indeed stands upon as many *Hills*) was not then

(a) *De Fresco Constantinop. Christian. 1. 8, 9.*

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built; and the Ancient *Byzantium* was not so situated, but was afterwards enlarged to that compass by *Constantine*, in imitation of *Old Rome*.

And the *seven Heads* have a double signification, as other (a) *Types* have not unfrequently in Scripture. For they have not only a reference to the *seven Kings*, the *movable*, and *successive Heads of the Beast*; but also to the *seven Immoveable Heads*, or *Mountains*, on which the City of *Rome* was situated; which are called *Heads*, because they support the City which stands upon them; as the *seven Heads*, which are *Kings*, did the *Civil State* of it; which was kept up by the *Majesty, Government and Residence of them*.

16 And [also] there [or they *, to wit, the Heads,] are [or signify,] *seven* ²⁶ *Kings* [or Forms of Supreme Idolatrous Government:] *five* are fallen [already from the Sovereignty which they had exercised in their proper Successions,] and *one* ²⁷ [viz, the Government by Pagan Emperours,] is ²⁸ [now in being,] and the *other* ²⁹ [King, but not Head, or Idolatrous Government, viz, the Christian Emperours,] is not yet come [into Succession;] and when he cometh, he must [or ought to] continue a ³⁰ *short space* [in comparison of the five first, the Government now in being, and that which is to succeed it.]

* So the Words in the Original ought to be translated.

²⁶ *Heads*, by a very apt *Similitude*, signify *Supream Powers*, as being the *Governing part of the Body*, signified by the *Beast*: and accordingly, *seven Heads* signify here *seven*

(a) Grot. 31 Heb. 9. 11,

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Kings; i. e. Supream Governours, or Governments; as the Word is taken in Scripture, Deut. 33. 5. Dan. 7. 17, 23. And hereby the Roman Empire is undoubtedly signified, which had seven successive kinds of supreme Government; viz. Kings, Consuls, Decemvirs, Dictators, Tribunes, Emperours, Popes; as (a) Protestants generally reckon them up, with great Reason, from History. For the Triumvirate was rather a Confusion than a Government, and lasted not long; and is rejected by (b) Fenestella, as no Magistracy.

7. 7 The Five first of these Governments were already past, and abrogated at the Time of this Vision; and are here only just mentioned; and that altogether, without any distinct Account of them, their Time, Names, Difference, or the Order of their Succession amongst themselves; because they were of no further use to this Prophecy, then to shew, that the One Head then in being, was the sixth of the seven, after five already past. But although the distinct Order of the Succession of the Five Governments which were past, be not here particularly specified (whereby many doubts which might have been raised concerning them, are obviated) yet it is evident, that the whole seven Governments were successive, and not all together in being at one and the same time; because the sixth King is represented as following Five already past, and as One then in being, to which another not yet come, was to succeed; which are plain Characters of an Orderly Succession.

28. For John saw this Vision, under Domitian, a Pagan

(a) Cressener Demonstrat. of the Apocal. lib. 3.

(b) Lib. 21.

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Emperour. And from hence it is evident, that the *Ancient Pagan Rome* is not the *Beast*, because the *Beast* is the *Eighth King*, Verse 11. but the *Pagan Emperours* are the *Sixth* ; to wit, the *King then in being*, (the one that now is.)

☞ The *One King*, or *Government in actual being*, when this Vision was seen, was certainly that of the *Pagan Emperours* ; and therefore the other here mentioned, must be the *Christian Emperours* ; because they are the only *King*, or *Government of Rome*, which immediately succeeded the *Pagan Emperours*. And they are most appositely called ὁ ἄλλος ; not only to signify, that they were the *Government next in Succession* to the former, or distinct in *Number* from it ; but that they were (as ὁ ἄλλος signifies) of an *other kind* or *sort* from it, as not being *Beastian* or *Idolatrours*, but an *utter Enemy* to the *Beast* ; during whose *Reign* it lay wounded to *Death*, (Chap. 13. 3) Whereupon it seems to be made use of by the *Holy Spirit* ; that so it might be answered by ὁ ἄλλος, a Word which includes both the former Senses. For seeing that there are *Eight Kings*, and but *Seven Heads*, it is plain, that *One of the Kings must be no Head* ; and therefore of a *Nature* different from all the other : which can only belong to this *Seventh King* ; because the *Five First Governments* are known to be *Idolatrours Governments*, (which is the signification of an *Head* in this Prophecy ;) and the *Eighth* is expressly said to be one of the *seven* ; that is, *Idolatrours Heads*. So that this *Other* is indeed a *King*, and that the *seventh*, of the *Imperial City of Rome* ; but is not of the *Seven* ; that is, is not a *King* who is also an *Idolatrours Head of the Beast* ; as all the *six Governments* before the *Christian Emperours* were, and as the *seventh Head* was to be ; who is the *Eighth King*, or *Government* ; but the *seventh Idolatrours King*, or the *seventh King*, who is an *Head*, as well as a *King* ; as appears from Verse 11.

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² This is also an evident Character of the Christian Empire; which (in comparison of the Reign of the Five preceeding Kings, and the 1260 Years of the Beast) lasted but for a short space; viz. but about an hundred and Fifty Years, reckoning from Constantine, until the Fall of the Western Empire, under Augustulus. A. D. 476. Whence also it is evident, that the Beast, the next, or Eighth King, must enter into Succession at that Time, together with his Ten Kings, who receive power as Kings, at the same Hour with him, Verse 12. These being evidently Governments immediately successive, as a Sixth to a Fifth, a Seventh to that, and an Eighth following it, without any Interregnum, or intermediate Government. And it is here said, that it *must*, or ought not to continue long; to shew, that Providence had ordained, that the Christian Empire should be short, on purpose that there might be space enough (out of the time destined for these purposes) for the Reign of the Beast, whose Kingdom was to be built upon the Ruines of the Christian Empire.

11 And the Beast that was [viz. in the sixth Head, Verse 8.] and is not [as yet risen to his Supremacy, Verse 8.] even be [and let it be observed;] is the ² Eighth [King, Verse 10.] and is [one, to wit, the last,] of the seven [Heads, or Idolatrous Governments, the Seventh King being no Head, Verse 10.] and goeth into perdition [i. e. shall be destroyed; and then all the Four Monarchies end in him, and the Kingdom of Christ succeeds, Dan. 2. and 7. See on Verse 8. and on Verses 16, 17.]

² From this Verse it is evident,

(1.) That The Beast is the Papacy; because that although there were Kings of Italy, after the Extinction of the Christian Emperours, the Seventh King; yet Rome, the Woman, or great City of these Eight Kings, who upheld and sustained it by their Authority; and where the Heads and Kings were resident, which reigned over the inferior Kings or Princes of the Earth: was never afterwards under the Supreme Government

ment of any but the *Pope* ; at least for any considerable time : who must therefore be the *Eighth King* here mentioned ; they being called *Kings*, with respect to the *City of Rome* ; as appears from *Verse 3. 9, 10, 11, 18.* and from what hath been observed on *Chap. 13. 2.* where the very same *Beast* with this is described ; as is evident from the *Characters* given of them in both Chapters ; which may be seen in *Dr. Moor's Synops. Prophet. lib. 2. Chap. 10, &c.* and in *Dr. Cressener's Demonstrat. of the Apocalypf.*

(2.) That the *Papacy* is an *Idoltrous Government*, because the *Eighth King*, which is the *Papacy*, is of the *Seven Heads* of the *Beast*, or *Idoltrous Roman Empire* in general ; and is also *The Beast* in particular, or that which is called so by way of Eminence ; viz. the *Seventh Head*, but *Eighth King*, which *was*, *is not*, and yet *is* ; which is called, the *Beast*, although it be only a *Head* of it ; as an eminent part has often the denomination of the *whole* ; and to shew, that it is the same with the *Little Horn* in *Daniel*, which is called (*Dan. 7. 11.*) *The Beast*, although it were only *One* of its *Horns*.

Whence (3.) it will follow, that the *present Papacy* is the *Beast* ; because that hath been in possession of the Government of *Rome* ever since the *Christian Empire* ; and so consequently no other *Antichristian King* is to be expected towards the End of the World ; nor any other City to be understood here but the *present Papal Rome* : the Head of which, the *Pope*, is actually Crowned (a) with a *Triple Crown* after his Election ; and that with so many Solemnities, that the Ceremony takes up a whole Day ; and he has also all the *Ensigns of Temporal Sovereignty* ; as a *Court of Cardinals* (who in the *Ceremoniale Romanum*, are called *Princes* in the

(a) Sir Paul Rycaut's Preface to the *Lives of the Popes*.

Church) *Embassadors, Guards, and the like;* and is approached with more Reverence than *the Emperours themselves*; which is so much taken notice of by *the (a) Jews* and *(a) Infidels*; that the Pope is frequently called *the King of the Franks (i. e. the Christians)* by *the Turks*; and *the King of Edom* by *the Jews*, by which they mean *Rome*.

¶ 12 *And the ten ¹¹ horns which thou sawest, are [or signify,] ten Kings [or independent Sovereignities;] which have received no Kingdom [or independency, of and in the Empire;] as yet [i. e. at the time of this Vision:] but receive Power as Kings [i. e. an independent, and Sovereign Power:] one hour ¹² with the Beast [i. e. at the same time, that the Beast receives Power, and in conjunction with him.]*

¹¹ These Kings receive Power with *the Beast* when he comes to be *the Eighth King*; which coming not to pass until the Extinction of the *Christian Emperours of Rome, or the Western Cæsars*; by these Kings can be meant no other then those amongst whom the *Empire* was divided upon the Conquests of *the Northern Nations*; who are thought by Mr. *(b) Mede*, and other Learned Men, to have been *Ten* at first; although *that Number* seems rather to be retained, upon the account of *the Ten Toes of the Image* in *(c) Daniel*; to which *the Ten Horns of the Beast* do correspond; to shew, that *this Beast* is *the last State of the Roman Empire*; in which *the Image* was to be broken in peices by *the Stone* (the Emblem of *Christ's Kingdom*) which is to *smite it on its Feet, and Ten Toes*. For the Endeavours of Learned Men to reduce the several Divisions of *the Roman Empire* into

(a) (a) *Graet's Histor. Antichrist. p. 142. Buxtorf. Lexic. Talmud.*

(b) *pag. 463. 661. Author. libri de Excid. Antichrist.*

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Ten, are not so successful as could be wisht; Mr. Mede being forced to make the *Greeks* one of them; and the *Author* of the Book *de Excidio Antichristi*, confining them within the *Rhine*, and the *Danube*: So that I cannot but think, upon further consideration, that the True Account of this Division, is with relation to the *Image* in *Daniel*; the Book of the *Revelations* being nothing but a more full illustration by various *Emblems*, of what is but briefly delivered in that *Prophecy*. See the Annot. on Chap. 11, 13. 12, 3.

³ To wit, at *One Hour*, or *Season*, made up of *Two Half Hours*, beginning at A. D. 476. as hath been already fully discoursed on Chap. 8. 7.

13 These have one ³⁴ mind [as to matters of Religion] and shall give their power [or Force,] and strength [or Authority,] to the *Beast* [to wit, in Religious Matters; and their Assistance and Arms on other occasions.]

³⁵ Here is plainly foretold the *strict Union* there is betwixt the *Papacy*, and the *Papish Kings, or Kingdoms and Governments*; and the *Support, Assistance, and Authority* they afford it; which the *Northern Nations* were very Famous for, at their first Settlement and Conversion.

14 These shall make War with [i.e. oppose, and persecute] the ³⁶ Lamb [i. e. Christ, in his true Members and Faithful Witnesses, Psalm 2 Acts 4. 27, 28. 9, 4] and the Lamb shall overcome them [by the high and powerful preaching of his Gospel, Chap. 14] for he is the Lord of Lords, and King of Kings [and therefore able to vanquish them, and erect his Kingdom, Dan. Chap. 2. and 7. Psalm 2.] and they that are with him [i. e. his Followers, when he comes to his Kingdom, Chap. 14. 1.] are called and chosen [by his Grace to this Service,] and [were his] faithful [Witnesses, Servants and Soldiers unto Death]

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" Hence it appears, that these are *Antichristian Kings* or *Powers*; there having been no Persecution in the *Roman Empire* by *Pagan Powers*, since the Division of it by the *Northern Nations*.

14 And he [i. e. the Angel,] saith unto me [i. e. instructed me in the further knowledge of the Mystery I had seen:] The *Waters* which thou sawest [Verse 1.] where the *Whore* sitteth, are [i. e. signify] ¹⁰ *Peoples, and Multitudes, and Nations, and Tongues*, [i. e. the People of the Roman Empire, Dan. 4. 1.]

* Here is shewn the *Amplitude*, and *vast Extent* of the *Jurisdiction* of the *Papacy*, a thing the so much boasts of.

16 And the *Ten Horns* [or *Kings*] which thou sawest upon the [Seventh Head of the] *Beast*; [even] these [*Kings*] shall [at last] hate the ¹¹ *Whore* [whom they had before loved and admired:] and shall make her desolate [by forsaking her Communion,] and naked [by stripping her of her Ornaments, Verse 4. and Authority; and by exposing her to shame, Chap. 16. 15.] and shall ¹² eat her *Flesh* [i. e. consume and devour her very Substance, and Revenues, Dan. 7. 5. Psalm 27. 2.] and burn ¹³ her with fire [i. e. destroy what is left of her.]

¹⁴ A Metaphor taken from the *Usage* which *Harlots* often meet with, from those who have been misled, and abused by them; who are wont at first to entertain a dislike of them, then to hate them, afterwards to take from them the Gifts they had bestowed on them, and at last revenge themselves upon them by their utter Ruin.

From this Verse it may be observed,

(1.) That no one of the *Kingdoms*, or *Principalities* in Union with the *Papacy*, shall be able to arrive to an *Universal Monarchy*; but as all such Attempts have been hitherto vain, so shall they still be so: Because, as they were at first *Many Independent Sovereignties*, (said to be *Ten*, in allusion

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to the Ten Toes of the Image, and Ten Horns of the Beast) when they at first gave their Power to the Beast; Verse 13. So are they to remain so until they forsake her; it being expressly here affirmed, that the Ten Horns shall hate the Whore.

(2.) That the Whore, or Idolatrous Church of Rome, shall fall by those very States and Kingdoms, which had all along upheld her. Which is to come to pass (as is plainly asserted in the next Verse) when the Words of God shall be fulfilled; that is, the Promises of God concerning the expiring of the Beast's Times, shall be compleated, according to what hath been already observed on Chap. 10. 6, 7. When the Ten Kings, which support the City and Church of Rome, which sits on them, withdrawing themselves from her; the Tenth of that great City, or the City, and Jurisdiction, consisting (in the Account of Prophecy) of Ten Principalities, must needs fall too. From whence also it plainly appears, that the Fall of the Tenth part of the City, mentioned Chap. 21. 23. refers to the Ten Kings deserting and forsaking her.

* A Phrase taken from Dan. 7. 5. Psalm 27. 2. signifying their taking away her very Substance, Revenues and Dominions, and converting what they had bestowed upon her, to their own Use; as Gratius interprets the place.

* A Phrase taken from Levit. 24. 15. where it is commanded, That the Daughter of a Priest guilty of Whoredom, should be burnt with Fire.

17 For God hath put in their [willfully wicked] hearts [Rom. 1. 26. 2 Thes. 2. 10] to fulfill his Will, and to agree [Verse 13] and give their Kingdom [and its power and strength,] unto the Beast [by submitting unto him, and being governed by him:] until the words of God [by his Prophets, and by his Apostle in this Vision, Chap. 13. 5.] shall be fulfilled [i. e. until the Promises made by

God, concerning the Expiring of the Times of the Beast; and the following Approach of Christ's Kingdom; shall be fulfilled, Dan. Chapters 2. and 7. and 12. 7. See on Chap. 10. 5, 6. 11, 13. and Verse 16. of this Chapter, num. 37.]

18 *And the Woman which thou sawest, is [or signifies] that [remarkable] great City, which [now] reigneth over the Kings of the Earth.*

* Η πόλις ἡ ἐξουσιάζουσα, *The Regnant, Imperial City, now actually having, and exercising at this present time, Sovereignty over the Kings of the Earth.* Which is a plain and evident Character that Rome is here meant; no other City being in Exercise of such Power at the Time when the Apostle saw this Vision.

It may not be unuseful to add here, in the Close of this Chapter, this short Digression concerning Antichrist; that the Reader might have in one View the chief of what concerns him in Scripture; especially the more plain and Doctrinal parts of it: In order to which it may be observed,

(1.) That about *Two Years* after Ezekiel's (a) Vision of the Temple and Throne, the *Babylonian Monarchy* began, upon the Conquest of *Aegypt* by *Nebuchadnezzar*, which was the only Kingdom that opposed him. Which Vision contained a Type of Christ's Glorious Church and Kingdom, which was then to have come into Succession (in place of the *Jewish Temple and City*, then in Ashes) as a *City and Temple* fit for God's Presence; if the *Idolatry*, and other sins of his

(a) Ezek. 40, &c. Dan. 2.
Light's Works, Tom. 1. pag. 132, 133.

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People, had not hindered him (a) from dwelling for ever in the midst of them. Hereupon, by the infinite Justice and Wisdom of God, the first (b) Monarchy began; and a Course of Four successive Monarchies was to expire, before the Glorious Kingdom of Christ should succeed. Which Monarchies (although as to their Greatness and Universality, they bore some Resemblance of the Kingdom of Christ) were yet indeed Antichristian; as being contrary to Christ's Kingdom, in their Idolatry, bloody and persecuting Temper, and in respect of their usurping its place and stead; in which Antichristianism consists; which is an (c) Opposition to, and a Delay, and Undermine of Christ's Kingdom, which it usurps, and counterfeits. For seeing that Christ hath a Glorious Kingdom belonging to him, as come in the Flesh, the supplanting of this Kingdom is the peculiar Character of Antichrist; according to 1 Joh. 4. 3.

(2.) It is plain from (d) Scripture, that in the Times of the Fourth of these Monarchies (called the Times of the Gentiles, by our Saviour; Luke 21. 24.) there should arise (besides the other many Antichrists) One Grand Notorious one, called,

(1) ὁ Αντιχριστος, or The Antichrist, by way of Eminence.

(2) The Man of Sin, or the sinful wicked One, the chief

(a) Ezek. 43. 1—12.

(b) Dan. Chap. 2. and 7.

(c) See on Chapters 13, 14, 15.

Abbot de Antichr. pag. 26.

Downham of Antichrist, 1, 4. 2, 1.

Moor's Mystery of Iniq. part 2.

(d) Dan. 4. 33, 35, 41, 42, 43, 44, 45. 7, 8, 11, 12, 20, 21, 24, 25, 8, 9—12. 11, 36—45. 12, 7, 11. Math. 24. 15, 24. Mark 13. Luke 12. 41—59. 21, 24. 36. 2 Thes. 2. 1 Tim. 4. 1—5. 2 Peter 2. 1 John 2. 18, 19, 22. 4, 3. 2 John 7.

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Author and Servant of Sin, and not of God; whose Profession is nothing else but a *Mystery of Iniquity*.

(3.) *The Son of Perdition*, or the graceless, hopeless Apostate, like *Judas*, called so *John 17. 12.* the chief Author of Mischief, and Destruction to Christ's Church; and therefore fitted for, and devoted by God to Destruction, or Perdition.

(4.) *ὁ Ἀνταρραβικός*, or the (a) *Satanical*, and *Apostate Adversary*, and Opposite to Christ's Kingdom.

(5.) *ὁ ὑπερηγούμενος*, or *The Blasphemous*, and *Insolent Usurper*, upon the Authority of Christ, and the Supreme Powers, who are called *Gods* in Scripture.

(6.) *ὁ ἄνομος*, or *The Lawless One*; one who pretends to be above all *Laws*; and violates all the *Laws of God and Man*. By which *Man of Sin*, is not meant a single person, but a *Succession (b) of Men*; as Interpreters upon the place have observed from parallel places of Scripture: who is also the (c) *same with Daniel's Wicked Horn, or Beast*; as the Church (saith Mr. Mede) from her Infancy hath interpreted it.

(3.) It is plainly asserted in (d) Scripture, that the *Sin of this Man of Sin*, should, in general, consist in an *Apostasy*, and that a *great and solemn one*, which should overspread the *Visible Face of the Catholick Church of Christ*: which is called by the Apostle Paul, *ἡ ἀνομία*, *The Apostasy*, or the *Grand Apostasy*, and that from the Faith, or the *Great My-*

(a) Grot. in 2 Thes. 2. 4. and 1 Pet. 4. 8.

(b) Poli Synopf. in loc. See Downham of Antichr. 2. 1.

(c) Mede's Works, pag. 763.

(d) 2 Thes. 2. 1. Thes. 4. 3. 1 Pet. 2. 11. See Mr. Mede's Works, B. II. Dis. 29, 43. his apostasy of the latter times; and Dr. Moser's *Mystery of Iniquity*; which is also confessed by Ribera, and those other Learned Romanists, who assert, that there shall be an apostasy of the Romish Church, towards the end of the World. See Alder in Apocalyp. pag. 20. 466. ed. Ant.

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story of the Christian Religion, described in the last Verse of the Third Chapter to *Timothy*; which, as Mr. Mede hath well observed, should, according to the Division of the Ancients, be the first Verse of the Fourth Chapter.

(4.) In particular, this Grand Apostasy is limited in Scripture, chiefly to these Three Heads,

(1.) To Idolatry and Superstition, *Dan.* 11. 37....39.
1 *Tim.* 4. 1-4.

(2.) To an Insolent and Blasphemous Usurpation of a God-like Supremacy, in Opposition to the Supremacy of Christ, and of the Civil Magistrate, *Dan.* 7. 8, 11, 20, 25. 8, 9-14, 23, 24, 25. 11, 36, 37. 2 *Thes.* 2. 4.

(3.) To a bloody and persecuting Temper, *Dan.* 7. 21, 25. 8, 10, 24, 25.

(5.) It is also (4) expressly, plainly, and not *enigmatically*, and *mysteriously*, declared by the Holy Spirit, that this Apostasy was to be in the *latter Times*. By which are meant, as Mr. (b) Mede hath proved, the *latter Times of the Fourth, or Roman Kingdom*; whose *Times* he thinks are called the *last Times*, because it is the *Last Kingdom* in *Daniel*.

(6.) Furthermore, the particular *Time, or Season*, of the *Coming, Revelation, or Appearance and Manifestation* of this *Man of Sin*; is expressly dated by the Apostle Paul, from the *Fall of the (c) Roman Empire*; which the (d) Ancients ge-

(a) 1 *Tim.* 4. 1. ὀργάνω. 1 *John* 2. 18.

(b) *Apostasy of the latter Times*, Chap. 21, &c.

(c) *Thes.* 2. 6, 7. τὸ κατέχον, and ὁ κατέχων, (a word which signifies to retain, or hold fast, and also to obstruct, hold back, or hinder) is elegantly put to denote the Pagan, and Christian, Roman Empire, and Emperours, the Sixth and Seventh Kings; from their holding their own proper Successions firm, during their own Times;
und

and thereby holding back, or hindering the Succession of Antichrist. but the Christian Empire, and Emperours, the Seventh King, is most especially thereby intimated, who held back, or hindered, more immediately, the Succession of the Antichrist, the Eighth King, that he might be revealed in his own Season, upon the Fall of Augustulus, the last of the Roman Emperours. See Chap. 8. 11, and this Chapter. Groc. in 2 Thes. 2. 6. & Ham. *ibid.* & in Rom. 1. 18. Abbot. *demonstr. Antichr.* pag. 91. Patres ad unum serè omnes hoc agnoscunt.

(d) See Bellarm. *de Rom. Pontif.* 3. 5. Chamier. *de Antichr.* Mede's *Works*, pag. 656.

nerally understand, by the taking out of the way that which letteth, or withholdeth, 2 Thes. 2. 6, 7. Upon which the Apostle says, that the Man of Sin should be revealed, ἐν τῷ ἑαυτοῦ καιρῷ; i. e. in his own Season, as Dr. Hammond rightly translates the Word; which is the same with that made use of in (a) Daniel, and the (a) Revelations, concerning the Months, Times or Seasons of the Beast.

(7.) The Apostle Paul in the same Chapter (2 Thes. 2. 6, 7, 8.) expressly assigns a Line of Time to this Man of Sin, dated from his Birth, Coming, Revelation, or First Appearance, at the taking away of the Roman Empire, A.D. 475, or 476, and reaching unto the Coming of Christ: Which may be called, the καιροί, or Times of Antichrist; to distinguish them from the καιροί, or Times of Christ, mentioned 1 Tim. 6. 15. it being remarkable, that Antichrist, Christ's Counterfeit and Opposite, has also a Coming, Times and a Kingdom assigned him in Scripture, in Opposition to the Coming, Times and Kingdom of Christ.

(8.) The manner of the Destruction of this Man of Sin, is described by the Apostle (2 Thes. 2. 8.) in Terms so agreeable to those made use of in Dan. 7. and the (a) Revelations,

(a) (a) Dan. 12. 7. Rev. 12. 14.
(b) Chap. 17. 8, 11, 19. 21.

with reference to the *Little Horn*, the *Beast*, and the *False Prophet*; that it cannot well be denied but that they are the same.

(9.) The Apostle also further expressly declares, that this *Man of Sin*, which was not to be revealed, or appear openly, until the taking away of the *Roman Empire*; was yet in his *Conception in the Womb*, at the (a) Time of his writing the *second Epistle to the Thessalonians*; aptly expressed by (b) the then actual workings of the *Mystery of Iniquity*; called so, because of its Contrariety and Opposition to the *Mystery of Godliness*, which it undermined by secret and mysterious Operations and Workings of Satan, in Lying Wonders, and strong Delusions; by Hypocritical Pretences of promoting Christianity; by departing from the Simplicity of the Gospel, and Apostolical Traditions; and taking pleasure in Unrighteousness, for Interest's sake, as the Apostle plainly asserts, 2 *Thef.* 2. 7, 9, 10, 11, 12, 15. 1 *Tim.* 4. 2, 3. 2 *Pet.* 2. 3, 3.

(10) It is evident from Scripture, that Satan had great success in the *early Times of Christianity*, in perverting and seducing Men from the *Purity, Truth, and Simplicity of the Gospel*; as appears from the *Complaints of the Apostles*, and from the many *Heresies and Antichrists* then in being; from whence the Apostle *John* concludes (1 *Ep.* 2. 18.) that it was then the *last Time*, and that the *Grand and Notorious Antichrist*, the *Head of the Apostasy*, should take his Origin-

(a) Supposed most commonly to be written about A. D. 57, or 58. See above, pag. 302.

(b) 2 *Thef.* 2. 7. ὁ ἀνὴρ ἐκ γένεως; it hath received its beginning, or is in preparation to enter, and disclose it self to the World. Hammond on the place, and on Gal. 5. 6.

nal from those many *Hæretical Antichrists* which were then in being ; and that (as hath been before observed) in *the latter Times of those last Times* ; which seems plainly to be the sense of those words of the Apostle. To which progress of the *Mystery of Iniquity* many things then contributed ; (as hath been before observed on *Chap. 2. 4.*) brought about by the *Justice and Providence of God*, for the punishment of those who would willfully perish, and would not receive the *Love of the Truth, that they might be saved, 2 Thes. 2, 10-16.* To which Particulars may be added, *the early Ambition* of some who stretched themselves beyond their own Measure, Line or Rule ; that is, beyond the particular Districts to which the Apostles had confined the *Exercise of their Power*, which was otherwise unlimited ; of whom the Apostle Paul complains, *2 Cor. 10. 12-18.* who also seems to intimate (a), as if the People thought that *James, Peter and John* had an Authority over him, because of *their Gifts, Age and Conversation with Christ* : to which Opinion also the Apostles themselves might occasionally, and by accident contribute ; who strove for *Superiority* whilst their Lord was with them ; and were not afterwards infallible, save in what they did by the immediate assistance of the Holy Ghost ; as appears from what the Apostle Paul blames in the *Conversation of Peter, Gal. 2.* So early, so secret, so plausible, and so powerful might the *Temptations and Occasions be, to the introducing of the great Apostasy* ; God (b) in his Just Judgments sending strong *Delusions*, and permitting all *deceiveableness of Unrighteousness* to work upon them, who willfully delude themselves, and take pleasure in *Unrighteousness, 2 Thes. 2.*

(a) 1 Cor. 15, 9-11. 2 Cor. 11. 5. Gal. 2. 1-12.

(b) Nec periculosius dicere ipsas quoque Scripturas, sic esse ex Dei voluntate dispositas, ut Hæreticis materias subministrarent ; cum legam, Oportere Hæreses esse, qua sine Scripturis esse non possunt. Tertull. de Prescript. cap. 39.

(11.) It is evident from *History*, that the *Workings of this Mystery of Iniquity*, were more visible in the following Ages to which many things contributed :

As (1.) The (a) *Hereses* which soon prevailed and corrupted the Church, upon the *Death of the Apostles*.

(2.) The Greek (b) *Philosophy*, and *Customs*, brought into the Church by the converted *Heathens* ; and many *Jewish Customs* and *Notions* taken from the (c) *Essens* ; whereby the (d) *Simplicity of the Gospel* was by degrees corrupted, which was at first simple and plain in its *Doctrine* and *Worship* ; as Protestant Authors generally shew ; and as appears from several Popish Authors, particularly *Platina in the Lives of the Popes*, who shews in each *Life*, what *Customs* each *Pope* introduced.

(3.) An early (e) *modelling of the Church according to the Form of the Civil Government in the Empire* ; which was one chief occasion of the many *Quarrels* amongst the *Bishops* about their *Sees* ; and of their aspiring to a *Worldly Dignity* suitable to the places of their *Residence* : from whence came *Patriarchs* into the Church, (which are confessed to be an *Usurpation*, by *Bishop (f) Parker*, and the *Learned Sorbonist*

(a) Euseb. *Hist.* 4. 22. *Chamier de Antichr.* 16. 8. where he largely shews how *Antichristianism* was produced by *Hereses*.

(b) Col. 2. It is confessed by *Learned Romanists*, that several *Pagan Customs* were introduced, especially in *Constantine's Time*, to win the *Gentiles*, *Baron. ad. an. 312. art. 94. ad. an. 324. art. 79. Gregor. M. lib. 9. ep. 71. Polyd. Virgil. Proem. l. 3. ultimos fibros de rerum inventor :*

(c) Confessed frequently by *Grotius*, in his *Notes on the New Testament*, and by *Mr. Dodwell*; particularly *Append. ad Praelect. pag. 660—671.*

(d) *Amnian. Marcellin. lib. 2. sub fin. Testes Verit. Spanhem. summa Histor. Eccles. spartan. Gregor. M. lib. 7. Epistolorum facitur se (in rebus Liurgicis) ab Apostolorum consuetudine distorsisse.*

(e) This is notorious, and confessed frequently by *Dr. Ham. in his Defence of Episcopacy.*

(f) *Parker of the Govern. of the Ch. pag. 289. Du Pin. de Antiq. Eccles. Dilc.*

du Pin) and other *Ecclesiastical Subordinations* confessed by Learned *Dr. (a) Barrow* to be only Humane and Prudential Constitutions.

(4.) The *Strifes*, (b) *Ambition*, and the too general *Degeneracy of the Manners of the Clergy*, much complained of by Ancient Authors: although God was pleased all along to raise up Great and Good Men, who were *Ornaments to the Church*, and witnessed against, and opposed the overflowing Corruptions in Doctrine and Manners.

(5.) The *Encrease of (c) Ecclesiastical Authority*; which from the Power of binding and loosing, inflicting of Censures, distributing the Charity of the People, and determining of Controversies in Civil Matters, voluntarily referred to them, according to the (d) Apostles Advice; arrived at last from such small beginnings to the Antichristian Preheminence now visible in the Papacy.

(6.) *Excessive (e) Honours and Riches*, whereby the Minds of the Clergy were corrupted and drawn off from the care of Souls, as (f) *Gregory the Great* confesses ingenuously; and

(a) *Of the Pope's Supremacy*, pag. 191—in 4^o.

(b) *Cypr. de lapsis*, pag. 123, 124.

Origen. T. 1. pag. 71. 113. 142. 246. 441—444. ex edit. Huet. Euseb. Eccl. Hist. 8. 1, 2, 13. Socrat. 7. 11. & sparsim. Sozom. 7. 7, 28, 29. Sulpit. Sever. sub fin. Greg. in Matth. 20. 28.

(c) See *Pufendorf's history of the Popedom*. *Rycant's Preface to the Lives of the Popes*. *Dr. Barrow of the Popes Supremacy*, pag. 240, &c. The third general Council of Ephesus was afraid, lest under pretence of Sacerdotal Power the *Tyranny*, or Pride of Secular Dominion, should be brought into the Church. *Parker, ibid. p. 234. See Overall's Convoc. Book, l. 3. 1—6.*

(d) *1 Cor. 6.*

(e) *Overall's Convoc. Book, B. 3. 1—5. Hieron. in Vit. Malchi. Postquam ad Christianos Principes Venit (Ecclesia) potentia quidem, & divitiis major, sed virtutibus minor, facta est. I do not say, that an Ecclesiastical Society, may not lawfully for its support, use Power, Policy and Wealth, in some measure to uphold, or defend it self; but that a Constitution needing such things is not Divine, or that so far as it doth use them, it is no more than humane.* *Dr. Barrow of the Unity of the Church*, pag. 33. 4^o.

(f) *Epist. 1. 5, 7.*

the Church became too like a Worldly Kingdom; especially when Kings and Emperours became over-lavish in their Liberality to purchase Pardons for their sins; whereupon, as the Learned Archbishop of Paris, de (a) Marca observes; the Discipline of the Church was very much relaxed, in recompence, as it were, for the large Endowments received from them.

(6.) *Early Forgeries of Books, and Traditions*, confessed by Learned Romanists; a too great Reverence for Antiquity; and a Despair of knowing more than our Ancestors; which our Learned (b) Abbot makes to be one main cause of the Rise of Antichristianism.

(12.) It is evident that *The Papacy is The Antichrist*; because the several Properties and Characters given of him in Scripture, do agree to the Papacy, and to it alone. For the full proof of which Proposition, I refer the Reader to the (c) Books quoted in the Margent; and shall only here give him a brief View of what may be most observable on this Head:

(1.) The *Doctrines and Practises* laid to the Charge of Antichrist in Scripture (the general Heads of which are reckoned up, paragr. 4.) are plainly taught and practised in the *Romish Church*; such as *Idolatry, Superstition, Supremacy, Persecution*; and the carrying on all this by *Lying Wonders*, for-

(a) Heidegger. *Hist. Papar.* chap. 3.

(b) Antichrist. Demonstrat. pag. 15.

(c) Abbot's Demonstrat. Antichrist. a book much valued by Joseph Scaliger, who was not want to be lavish of his commendations. Dowham of Antichrist. Dr. Moore's Mystery of Iniquity. Dr. Cressner's Demonstr. of the first Principles of the Protestant applicat. of the Apost. Jurieu's accomplishment of Prophecies, Tom. 1. Chap. 24. Tom. 3. His Pastoral Letters. But chiefly Dr. Beverley's command of God to his People, to come out of Babylon, where this great truth is most evidently demonstrated.

bidding Marriage, and abstaining from Meats; and that esier so subtle a manner, under a disguise of Piety; as that Good and Learned Men have been deceived by it: Whence it plainly appears to be a *Mystery of Iniquity*, and *The Apostasy* foretold and described in Scripture; as Mr. (a) Mede, and Dr. (b) Moor have fully proved.

(2.) The *Seven-hill'd City*, the place of the Residence of *Antichrist*, can agree to none but Rome, the *Seat of the Papacy*; for whose Residence in it, the Emperours made way, by removing from it by degrees, as hath been observed on Chap. 13. 2. and the Name, Number, Image and Mark of the Beast, the excessive Riches, and gawdy Pomp of the Woman, are sufficiently Visible, and Notorious in the *Romish Church*; as hath been also before observed on the 13th and 17th Chapters.

(3.) The Insolent (c) Boasting, unmeasurable Ambition, mad Zeal, and Devilish Cunning, the Tyrannical Usurpation, of the Papacy over Emperours, and Civil Powers; and the universal spreading of that *Mystery of Iniquity*, do sufficiently shew, that it was plainly described by the *Little Horn*, and the King that should do after his Will, in (d) Daniel, and by the Beast, and the Whore in the Revelations, whom the World followed, and wondred after.

(4.) The Worldly (e) Pomp, Temporal Dominion, Court, Guards, Titles, Style, and Coronation of the Pope, plainly shew, that he is a Horn, and a King, according to Prophecy; and the Rise of the Papacy, upon the Fall of the Ro-

(a) *Apostasy of the latter Times.*

(b) *Mystery of Iniq.*

(c) See on Chapter 13.

(d) Chap. 7. and 11. See Mr. Mede's Works, p. 557, &c.—Grafer. *Histor. Antichr.* p. 149, &c.

(e) *Ricaut's Preface to the Lives of the Popes.* Dr. Barrow of the Unity of the Church. p. 33. 34 &c. in 410.

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man (a) *Emperours*, is a sufficient Proof, that the *Popes* are that *Man of Sin* who was to be withheld until that Time; and that they are the *seventh Head*, and *Eighth King*.

(5.) It is plain from *History*, that the *Converts from Heathenism*, and the *Barbarous Nations*, Paganized the *Western Parts of Christendom*, and became the *Chief Support of the Papacy*. And how agreeable is that to *Prophecy*, which places the *Entrance of the (b) Gentiles* into the *Court of the Temple*, before the *Succession*, and *Rise of the Beast*; thereby intimating, that they were prepared before hand, as *Subjects for this King of Pride*.

(6.) How aptly are the *Eastern and Western Divisions of the Empire*, called the *Two Horns of the Beast*? And is it not accordingly notorious from *History*, that the *Grandeur (c) of the Papacy*, and the *Idolatry of it*, was made way for by the *Ambition and Corruptions of the Clergy of both those Divisions*; by the *Constantinopolitan*, as well as *Roman Bishops*; who were the (d) *Forerunners of Antichrist*; and in whose *Dominions also Image Worship* was decreed by the *Second Council of Nice*; whereupon they fell under the severe Effects of the *Saracenick and Turkish Woes*, described *Chap. 9*. And hath not that *Clergy* ever (e) since been the *Chief Instruments of promoting and keeping up that deceivableness of Unrighteousness*, as the *Apostle* calls it, *2 Thes. 2*. And may they not therefore be well meant by the *False Prophet* in this *Prophecy*?

(a) See on *Chap. 13. and 17.*

(b) See on *Chap. 11. Chap. 13.*

(c) *Rex Superbiæ prope est, & quod dici nefas est, Sacerdotum ei præparatur exercitus.* Greg. M. lib. 4. ep. 38.

(d) Gregor. M. *Epistolæ. Abbot demon. Antichrist. Constantinopolitanus Episcopus Antichristi Præcursor.*

(e) *Medes Apostasy of the latter times. part 2.*

(7.) How observable is it from (a) *History*, that the *Empire* was *divided*, when the *Papacy* rose; and that, upon those *Divisions*? and that *Three Horns*, or *Powers*, viz. the *Exarchate*, the *Lombards*, and the *Franks*, were removed by him, to make way for his *Dominion in Italy*? Which is plainly foretold, *Dan.* 7. 8, 24. by the coming up of a *Little Horn* amongst the *Ten Horns*, by whom three of them were humbled, subdued, and pluckt up by the *Roots*.

(8.) May not the *Pope* (according to *Daniel* 7. 24.) be fitly called a *King*, diverse from all the rest of the *Kings*, which are united with him? Is not his *Supremacy* an *Image* (as it is called *Rev.* 13. 14.) of *Imperial power*, not a true and real one; and does not he subsist meerly by the *Will* of the *Princes* and *Kingdoms* of whom he is the *Spiritual Head*? so that they may (according to (b) *Prophecy*) be fitly said to give their power to him, and his power to be mighty, but not by his own power.

(9.) *Antichrist* is called the *Son of Perdition* in Scripture And is it not notorious in all (c) *History*, that *Perdition*, *Mischief*, *Wars* and *Bloodshed* has attended the *Rise* and *Progress* of the *Papacy*? For it was founded upon the *Perdition* and *Ruines* of the *Empire*; it was raised to a *Supremacy*, by approving the *Murder* of the *Good Emperor Mauriti*us; and advanced it self above the *Civil powers*, and all that is called *God*, by trampling upon *Kings* and *Emperours*, raising *Wars* and *Seditions* against them, and by anathematizing, persecuting, and killing all that opposed it.

(10.) The *Times* of the *Beast* are most admirably divided

(a) Mede's Works. p. 463. 661.

(b) *Dan.* 8. 24.

(c) See the *Lives* of the *Popes*, and the *Histories* of the *Papacy* before quoted. Foulis of Romish Usurp. Overals Convocat. Book lib. 3. Bp. Scillingth. of Idolatry p. 314—

in Scripture, into a *Time*, *Times*, and an *half Time*; to denote the *several Steps* and *Advances* of it; and its *Declination* in the *half Time*; which being a *Division*, or *breaking* of *Time*, is an intimation of its *broken* and *divided State*; as hath been shewn on Chap. 12. Now it is plain from the *History* of the *Papacy*, that its Power was most considerably *broken* at the *Reformation*, A. D. 1517; So that we may very well date its *half Time* from that Year, after which so many Nations fell off from it: if from that Year we ascend to the beginning of its *Two United Times* (which are 720 Years) we arrive at A. D. 797. when his *first time* ended, consisting of 360 Years, the *half* of which is 180 Years; and there, according to *Expectation*, we find this *Man of Sin*, in the great strength and vigour of *Manly Age*; having conquered all the *Obstacles* which opposed his *Establishment*. For in that very (a) Year (remarkable for a horrible *Darkness* for *Seventeen Days* together) the whole Race of *Leo Canon*, called *Iconomachus*, was utterly extinguished by the cruel *Empress Irene*; who had all along opposed the Pope in the *Controversie* about *Images*: whereby he was freed from his *Enemies* on all hands; his Power in the *West* being then also seduced by the (b) *Kings of the Franks*, to whom (as we may

(a) Zonar. Cedren. Sigebert. Petau. Rationar. Tempor.

(b) Mézeray, pag. 99. It may be observed, that the *Kings of France* were the first *Kings* that embraced *Christian Religion*, as it was professed at *Rome*; and that they contributed the most of any *Kings* upon the *Earth*, to the raising and supporting of the *Papacy*; as appears from an *Inscription* on a *Marble-Stone*, still extant at *Ravenna*, wherein it is acknowledged, that *Pepin* was the first *King* who gave example to *Posterity*, how the power of *Holy Church* was to be amplified and increased: and as they have all along afforded *Refuge* to *Persecuted Popes* (as *Monsieur Mézeray* speaks) so is it a thing remarkable, that *France*, although it hath no great *Obligation* or *dependency* upon *Rome*, except with relation to the *privileges* of the *Gallican Church*; yet interells herself more warmly in her *Affairs*, and sends more *Stately Embassies* thither, than any other *Princes*: whence it may be observed, that it is upon all accounts the chief part of the *Decem-principality*; and that her *Kings* are the most remarkable of the *Ten*. Mézeray, pag. 15. 223. Rycart's Preface to the Lives of the Popes.

observe by the way) the *Popes* chiefly owe their *Temporal Grandeur*. And if we ascend again from thence to the beginning of its *first Time* (which must accordingly be *A. D.* 437.) we arrive to a very remarkable Year; in which we find the World very busie in settling the *Lunar Year*; as on purpose to point out unto us, that the *Beast's Months* were then just entring; in whose *Times*, compared with the *Days of the Witnesses*, there is observed the exact *Mathematical proportion* betwixt the Motion of the *Sun* and *Moon*; a thing very (*a*) admirable, and worthy observation. And further, not only the beginning and end of the *first Time*, (where the *Two Times* also begin) are remarkable for some notable things relating to the *Papacy*; but also the Year 1157, the very *Joynt of Time* in which the *Two United Times* meet; is very Famous for (*b*) *Pope Hadrian's* setting up in the *Vatican* a Picture of the *Emperour's Vassalage*; who was fain to hold the *Pope's Stirrup* before he could be crowned; and for his insolent Letters to him; wherein he asserts, that he was set up by God to destroy *Kingdoms and Countreys*; and that the *Roman Empire* was held as a *Fief* of the *Papacy*; whereby he sufficiently shewed his *Antichristian Spirit*, and his *Mouth speaking great things*. So remarkable is each *Joynt of the Beast's Times*; divided by the *Wisdom of the Holy Spirit*, into a *Time, Times, (or Two Times united into One,)* and half a *Time*; to denote the different *States of Antichrist and his Kingdom*; who was the whole *first Time* in his *Growth*, and *Ascent* to an *Idolatrous Power*; which he was fully established in at *A. D.* 797; ten Years after his finishing the *Iconoclastick War* in the *Second Council of Nice*: and because after that *Time*, until 1517. his *Kingdom* continually encreased, and received no decay,

(a) See before on Chap. 11. 2.

(b) Baron. Heidegger. *histr. Papar.* cap. 4.
Foulis of *Romish Usurpar.* 4. 4.

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and he went on, and prospered, in one and the same Kingly State; therefore are the *Two next Times* given in *One united Line of Time*, called *Times*, because it was *One and the same Kingly State*; the *first Time*, measuring out a different State from this, having a distinct Time to it self, and being then ended. And his *last State* beginning at the *Reformation*, A. D. 1517. is very appositely measured by *half a Time*, because it was a *divided*, and a *broken one*.

Seeing therefore that the *Doctrine, Name, Number, Image, Place, Times*, and all the other Characters, and Notes of *Antichrist* given in Scripture, do all agree to the *Papacy*, and to that alone; it will follow, that the *Papacy* is *The Antichrist*. Q. E. D.

But that the *Rise, Progress, and Times of Antichrist*, may be the better understood, I shall give this brief Scheme of them; referring to the several places in the Annotations, where they are particularly discoursed of.

A. D.

(1.) *Antichrist (a)* was in Conception in the Womb, when the Apostle Paul wrote the Second Epistle to the *Thessalonians*, probably 25 Years after the *Resurrection*, } 58

(2.) He was forming (b) from that time, by the workings of the *mystery of Iniquity*, in the lower parts of the Earth (as the Womb is called, *Psal 139. 15. Eph. 4. 9.*) during the *Ephesine* and *Smyranean Succession*, in which the *Synagogue of Satan* arose, until he was brought forth, and the *Gentiles Months* began, about the middle space, betwixt the *Death of Theodosius*, and the *Fall of the Western Empire*, just when *Cyril* was settling the *Lunar Year*. } 437

(a) See pag. 22. 302.

(b) See from page 22 — 38, 93, 94, 112, 124, 125, from 204, to 215.

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A. D.

(3.) From that time the (a) *Gentiles*, i. e. the people newly converted to Christianity, Paganized it, by introducing *Heathen Notions and Customs*; and thereby prepared the way for this *Man of Sin's* becoming the *Beast*, or the *Seventh Head*, and *Eighth King*, upon the *Fall of the Western Empire*; when he was revealed in his own Time, and the *Beast* arose with his *Ten Kings*; according (b) to all History; and his *Months* began,

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or

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(4.) This *Man of Sin* was indeed the *King of Rome* (according to the Course of Succession laid down in Prophecy,) at 476. when the *Christian Emperours* ceased; but he did not arrive to his *Universal* (c) *Supremacy over all Churches*, until A. D. 606. according to the general Consent of *Protestants*, in agreement with Prophecy (*Chap. 9. 1, 2. 17, 8.*) which was prepared for him by the *Eastern and Western Divisions of the Empire*; called the other *Beast*, with *Two Horns*, like a *Lamb*, *Chap. 13.*

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(5.) At 606 he fell as a *Star* from *Heaven* to *Earth*, and became an *Earthly* or *Antichristian Monarch* over all *Churches*; and from thence by degrees proceeded to *kill* and *overcome*, until he came to be an (d) *Image*, or to have a *Supreme Idolatrous Power* established fully at the *End of his First Time*,

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(a) See on *Chap. 8, 10, 11. 9, 1, 2, 3. 11, 1, 2, 3. and Chapters 13. and 17. and 2. Thes. 2.*

(b) See the *Author de Excid. Antichr. pag. 184.*

(c) See on *Chap. 9. 1, 2. and Chap. 13. and Chap. 17. 8. and Heidegger, Histor. Papar. Chap. 2. Morney's Mystery of Iniquity.*

(d) See on *Chap. 13, 14—18. and Chap. 11. 7.*

(6.) From

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A. D

(6.) From (a) that Time the Popes advanced themselves by degrees, especially by the means of *Hildebrand* (as is clear from all History,) until they came into a full possession of Dominion, and Power in *Temporals*, which they had long strove and struggled for, } 1157

(7.) After that (a) time (altho with some Variety of Fortune, according to the *Temper of the Popes*, and the *Princes* they were to contest with) they exercised the Power they had gained over *Princes* and *Emperors*, *sitting in the Temple of God as God*, and opposing and exalting themselves above all that is called God; by *Deposing* and *Excommunicating* *Princes*, *absolving their Subjects from their Allegiance*, *dispensing with God's Laws*, *arrogating Infallibility to themselves*, and *filling the World with Slaughter and Confusion*, and with *scandalous and abominable Doctrines and Practices*, until the *Reformation*; when their Power in *Spirituals* and *Temporals* was broken. } 1517

(a) Heideg. *Histor. Papar. Chap. 4, 5, 6.*

C H A P. XVIII.

The Text.

AND after these things [*i. e.* immediately after the distinct Representation of the Woman, and her whole State, in the foregoing Chapter,] *I saw another Angel* [or Minister of God's Judgment, distinct from him who appear'd Ch. 17. 1.] *come down from Heaven* [in the Name of God, and with a Commission from him,] *having great power* [as being to effect great matters,] *and the Earth was lightened with his Glory* [*i. e.* the Judgment and Ministration was very Terrible and Glorious, and accompanied with abundance of Light and Knowledge, Ezek. 43. 2.]

2 *And he cried mightily with a strong Voice* [to shew the greatness of the Judgment,] *saying, Babylon the great* [*i. e.* Papal Rome, Chap. 14. 8. 16, 19. 17, 5.] *is fallen, is fallen* [*i. e.* will now be totally, and finally overthrown; and that as certainly as if it were already fallen, Isa. 21. 9. Jerem. 51. 8.] *and is become* [the Judgment being now actually in execution,] *the Habitation of Devils, and the hold of every foul Bird, and a Cage of every unclean and hateful Bird* [*i. e.* it is desolate for ever, Jerem. 51. 62. See Note 19.]

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This *Angel* gives a particular Representation of the Divine Judgment upon *Babylon*, or *Papal Rome*; according to the general importance of the *seventh Vial*, Chap. 16. 19. And this *Voice*, or *Angel*, may probably be the same with the *Angel of the seventh Voice*, (Chap. 14. 18.) which had power over

over Fire; for his Appearance is illustrious and Bright, like that of Fire; and the glorious Execution of the Judgment is as the loudest Voice.

2 Its Destruction is here described by Expressions taken from the Prophets, particularly from *Isa.* 13. 19--22. 34. 14. *Jerem.* 51. 37.) which are Allusions to the popular Notions and Opinions then common amongst Men; for which see the Commentators on those places, and *Grotius* on this Verse, and on *Matth.* 10. 1. and *Matth.* 12.

3 A Military word (says *Grotius*.) signifying the Stations, or Watches of Soldiers.

3 For *all Nations have drunk of the Wine of the Wrath of her Fornication; and the Kings of the Earth [Verse 9.] have committed Fornication with her; and the Merchants of the Earth [Verse 11.] are waxed rich through the abundance of her Delicacies [i. e. the several Members of the Papal Communion, have through her Means, been guilty of the foulest Idolatry, Cruelty and Sensuality. See Chap. 14. 8--11. and Chapters 13. and 17.]

* Here is declared the Cause of her Ruin.

5 See Doctor *Hammond* on 1 *Tim.* 5. 11.

4 And I heard another Voice [or Angel distinct from the former, Verses 1, 2.] from Heaven, saying, "Come out of her [i. e. out of Mystical Babylon, the Papal City and Communion;] my people [who have not defiled your selves with her Idolatry;] that ye be not partakers of her sins, and that ye receive not of her plagues [or punishments, which are now actually in Execution, *Gen.* 19. 12--26. *Numb.* 16. 26.]

6 These Words are taken from *Isaiah* 48. 20. *Jerem.* 50. 8. 51. 6, 45. and they are a Divine Admonition to all Ages; (especially since the Reformation, and the clearer discovery of
Bab-

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Babylon, and its *Corruptions* by it) to forsake that Communion; as they tender their own Safety, and Deliverance from Sin and Judgments, the Consequents of it. They do also express the *Grace and Mercy of God*, by which he gathers his People from amongst the Wicked, and calls them out of Danger, into places of Retreat and Safety; as he now does those whom he had hitherto withheld from *Antichristian Errors*, and was about to secure after a most glorious manner.

⁷ Hence it appears, that God may have people in an *Idolatrous Communion*, who are not of it; who yet are obliged actually to leave and forsake such a Communion, at sometimes, and in some Cases; as *Protestants* have shewn in their Discourses upon that Controversie; of which Cases, a Fear of being guilty of its *Idolatry* is the Chief; by which the Title and Privilege of being God's People is forfeited, 2 Cor. 6. 14 - 28.

⁵ For her sins have^a reached unto Heaven [*i. e.* have been extraordinarily Clamorous, and have cried aloud for Vengeance,] and God hath^b remembered her Iniquities [*i. e.* doth now punish her according to her deserts, Chap. 16. 19.]

^a This is an Allusion to the crying sins of *Sodom, Nineveh*, and other wicked Cities; which, when they are extraordinarily notorious, are said to reach Heaven in Scripture, Gen. 4. 10. 11, 4. 18, 20, 21. 19, 19. *Jonah* 1. 2. *James* 5. 4.

^b As God's *Forgiveness of sin*, is called, *his forgetting of it*, in Scripture; so his *Punishment of it*, is called, *Remembering of it*.

⁶ Remember^c her [*ye, my people,*] even as she rewarded you, and double unto her double [*i. e.* abundantly and utterly destroy her, *Jerem:*

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rem. 17, 18. 50, 14, 15:] according to her [abominable, evil] works: in the cup [of Affliction,] which she hath filled [to others,] fill to her double [for she hath impenitently, and irreclaimably sinned against me, as well as injured you, and therefore a double punishment is justly due.]

" This Verse refers to the *Triumphs and Acclamations of the Saints*, upon God's Just Judgments on his malicious, and irreconcilable Enemies; and to their Concurrence in inflicting of them, as far as can be thought proper for them. See Psalm 58, 10. and 137. 2 *Thef.* 1. 6. 2 *Tim.* 4. 14.

7 How much she hath gloried her self [in her Authority:] and lived deliciously [in Pride and Luxury,] so much torment, and sorrow give her [as a just Recompence of her sins, 2 *Thef.* 1. 6.] for she saith " [or hath said,] in [the Pride, Carelessness, and wantonness of] her heart, I sit [as] a Queen [i. e. have supream and uncontrollable Authority,] and am no Widow [i. e. I have many Kings and People to defend me, and am the Mother, and Chief of Cities, and Churches, *Isa.* 47. 7, 8. *Zeph.* 2. 15.] and shall see no sorrow [in the loss of Children, or People, but shall continue the Seat of Ecclesiastical Power, and of Empire.]

" This refers to her *Pride and Boastings*, in the Days of her Prosperity and Security.

" Words full of *Insolence and Blasphemy*, and which (especially as they lye in the places of the (a) Prophets from whence they are taken) can be properly spoken only by God alone; and plainly refer to the insolent pretences of the *Papacy to Supremacy, Infallibility, and Indefeasibility.*

8 Therefore [because of her Pride, Security, and arrogant pre-

(a) *Isa.* 47. 10-15. *Zeph.* 2. 15.

tences to what properly belongs to God alone,] *shall her Plagues come in one day* [i. e. unexpectedly and suddenly, *Isa.* 47. 9—11.] *Death, and Mourning, and Famine* [i. e. Variety of punishments, which shall bear a conformity to her sins,] *and she* [i. e. Rome, the mystical Babylon,] *shall be utterly burnt with* ¹³ *fire* [i. e. shall be utterly destroyed and consumed:] *for strong* [and powerful,] *is the Lord who judgeth her* [and therefore able to inflict the severest punishment on her, as incredible as the thing may seem to her, or others]

¹³ See Dr. Burnet's *Theory*, B. 3. 10.

⁹ *And the Kings* ¹⁴ *of the Earth, who have committed Fornication* [or Idolatry,] *and lived deliciously with her* [or in her Communion, *Perfes* 3, 7.] *shall bewail her, when they shall see the smok of her burning* [i. e. the signs of her Torment, *Gen.* 19. 28. *Ezek.* 26: 15—21]

¹⁴ *The Ten Kings shall hate the Whore, and burn her*, as is expressly asserted, *Chap.* 17. 16. and therefore by these Kings must be meant, either *some who shall adhere to her*, even after the punishment inflicted by the Ten Kings; or else rather, the Kings who died Impenitently in her Communion, who are raised to Judgment, and first behold her punishment with Terror, and then partake with her in it: of which see more on the following Chapters.

¹⁰ *Standing afar off, for the Fear of her Torment* [which they know they have deserved, and must shortly feel,] *saying* [in the anguish, and horror of their Minds,] *Alas, alas, that great City Babylon* [or Rome,] *that* [once] *mighty* [or powerful] *City; for in one hour* [or suddenly,] *is thy Judgment come* [and therefore ours cannot be far off]

¹¹ *And the* ¹⁵ *Merchants of the Earth* [i. e. the worldly Factors for the Roman Church; and those who had compassed Sea and Land to gain advantages by it, and Proselytes to it,] *shall weep and mourn over her, for* [or because] *no man buyeth her* ¹⁶ *Merchandise any*
more

more [i. e. they could have no more advantage by her, *Matth.* 10, 8. 23, 15. 2 *Pet.* 2. 3, 2 *Cor.* 2. 17. *Matth.* 21. 13.]

12 *The Merchandize of Gold, and Silver, and precious Stones, and of Pearls, and fine Linen, and Purple, and Silk, and Scarlet* [i. e. whatsoever was precious, and for Ornament, the highest Preferments, and most gawdy Pomps and Ornaments of that Worldly Church;] *and all Thyne Wood* [or Sweet Wood, for Images, Incense and Temples,] *and all manner Vessels of Ivory, and all manner Vessels of most precious Wood, and of Brass, and Iron, and Marble* [i. e. Ustensils, and Materials of all sorts, for their Temples.]

13 This, and the following Expressions, are taken from *Isa.* 47. 15. and *Ezek.* 27. where the Destruction of Babylon, and of Tyre (Types of the Antichristian City) is represented after the same manner. And by Merchants of the Earth are meant all the busy and deceitful Negotiators and Factors (as the Word is taken, *Hosea* 12. 7.) for the Papacy; who any ways contributed to her Grandeur, Idolatry and Superstition; whatsoever might serve to those ends being to be understood by the Merchandize here mentioned.

13 *And Cynamon, and Odours, and Oyntments, and Frankincense* [i. e. all things gratifying the Senses; and to be used in Censings and Unctions;] *and Wine* [for the Idolatrous Chalice,] *and Oyl* [for Chrism,] *and fine Flower* [for the Idolatrous Wafers,] *and Wheat, and Beasts, and Sheep* [i. e. necessary Provision, and Tithes and Oblations for her Clergy;] *and Horses and Chariots* [i. e. what belonged to her outward Pomp and Equipage;] *and Slaves* [i. e. hired (a) Servants and Attendants, and whosoever gives them bodily Service,] *and Souls of Men* [i. e. those who served them with their Wit and Understanding, their Craft and Cunning; and were Slaves to them in Soul as well as Body.]

(a) See Dr. Ham. on the Place.

¹³ This is taken from *Ezek.* 27. 13. where *Slaves*, or *Bond-men* are called *Souls of Men*; and hereby may be meant those who served them with their very *Souls*, who pawned their Consciences for them, and enslaved their very *Souls* to them, serving them with the utmost of their *Craft*, and intellectual *Capacities*; in contradistinction to them who served them with their *Bodily Service* only, called *Bodies*, or *Slaves*; all sorts of (a) *Servants* being comprehended under those Two Words.

Dr. Moor also thinks, that *Souls in Purgatory* may be here meant; the *redeeming* of which is a great part of the *Traffick* of the *Romish Church*.

14 And the " *Fruits that thy Soul lusted after* [i. e. the delicious advantages, and great Harvest of Gain thou hast so passionately pursued and longed for;] *are departed from thee; and all things which were dainty* [to taste.] *and goodly* [to sight; i. e. which might entice and allure, *Gen.* 3. 6.] *are departed from thee, and thou shalt find them no more at all* [i. e. all manner of hopes of thy former advantages, and delights, shall be utterly cast off for ever.]

" Or, *the Harvest of the Desire of thy Soul.*

15 The Merchants [I say] of these things [Goods or Merchandise,] *which were made rich by her* [by buying, and selling,] *shall stand afar off, for the Fear of her Torment* [which they also expect to feel,] *weeping, and wailing.*

16 And saying, *alas, alas, that great City, that was clothed in fine Linen, and Purple, and Scarlet, and decked with Gold, and precious Stones, and Pearls,* [i. e. that Rich, Proud, and Luxurious Church and City, *Chap.* 17. 4. *Luke* 16. 19.] *For in one hour, so great Ri-*

(a) See the Commentators on this Verse.

ches. is come to nought [i. e. that Rich and Pompous City and Church, is on a sudden utterly destroyed.]

17 *And every* ¹⁸ *Shipmaster, and all the Company in Ships, and Sailers, and as many as trade by Sea* [i. e. the several Superiour and Inferiour Orders of Men, who made Profelytes for, and got their Living by the Romish (a) Church, especially those who brought Riches into her Treasury, from her Foreign Dominions;] *stood afar off.*

¹⁹ *This is taken from Ezek. 27. 25---36. And by Shipmasters may be meant those who Imported her Forreign Revenue, and whatsoever contributed to her Greatness, Idolatry, and Superstition; as by Merchants in the former Verses may be particularly, and precisely understood, those who Exported such like Traffick; or traded within the Territories of Rome, the Churches Patrimony.*

18 *And cryed when they saw the smoak of her burning, saying, what City is like unto this great* [destroyed] *City* [i. e. there never was any City and Church like it, nor any desolation like hers, Ezek. 27. 32.]

19 *And they cast dust on their heads* [in token of Sorrow, Ezek. 27. 30.] *and cryed, weeping, and wailing, saying, Alas, alas, that great City, wherein were made Rich all that had Ships in the Sea* [i. e. all that traded and trafficked with her, importing what might serve and advantage her, and gaining Profelytes to her;] *by reason of her costliness* [i. e. out of her Rich Treasure, and large Revenues,] *for in one hour she is made desolate.*

20 [But although they weep and wail, yet] *Rejoice over her,* [saith the Voice from Heaven, Verse 4.] *thou Heaven* [i. e. thou

(a) A Church is frequently likened to a Ship, by the Ecclesiastical Writers, who give a Rationale of the Names of its several parts.

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Heavenly Sanctuary, and Kingdom of Christ,] and ye Holy Apostles and Prophets [or Witnesses, who are the Members of it, Chap. 11. 3.] for God hath avenged you of her [and therefore it becometh you to rejoyce, to shew your approbation of God's Justice, on your behalf.]

21 And a mighty Angel [or a very powerful Minister of God's Vengeance,] took up a Stone, like a great ¹⁹ Mill-stone to shew the greatness and irrecoverableness of her Downfall, Exod. 15. 10. Nehem. 9. 11. Jerem. 51. 63, 64.] and cast it into the Sea [in which her Merchants and Ship-masters had traded,] saying, thus [or after this manner, in token of its Downfall,] with Violence [that it may never rise again,] shall that great City Babylon [or Antichristian Rome,] be thrown down, and shall be found no more at all [i. e. she shall be utterly destroyed with everlasting Desolations, Jerem. 51. 26.]

²⁰ There are several Falls of Babylon in this Prophecy; as,

(1.) When the Ten Kings give their Power no longer to the Beast, but hate the Whore; whereupon the Whore, that is, the Idolatrous City and Church, must needs fall, when the Beast, who carries and supports her, has his Power withdrawn from him; upon which the 70 ²⁰ Senators, or the Decem-Principality, falls as in an Earthquake, Chap. 11. 13.

(2.) It seems to be plain, that the Antichristian City shall be destroyed, and that by Fire, by the Ten Kings, Chap. 17. 16.

But (3.) Besides these Punishments to be inflicted on the very City of Rome (which I take to be most particularly meant by Babylon here, and not the whole Jurisdiction) there seems to be in this place (as Dr. (a) Burnet hath observed)

(a) Theory 3. 10.

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ome intimations of a more dreadful Fate that will attend it ; namely, to be absorpt, or swallowed up in a Lake of Fire and Brimstone, after the manner of Sodom and Gomorrah, so as totally to disappear ; which he takes to be a punishment distinct from its exterior burning, to come to pass at the Conflagration, and to be here meant. See more on Chap. 19.

It is remarkable, that *Babylon*, the Type, was (according to Prophecy, *Isa.* 13. 19---22. *Jerem.* 50. 13, 26.) utterly destroyed, so as never to be inhabited, and built again. For after it had been taken by *Alexander*, it by degrees decayed ; first, by reason of the Neighbourhood of *Selencia*, built by *Seleneus Nicator*, on the River *Tygris*, about 293 years before Christ ; then, by *Ctesiphon's* becoming the Seat of the *Parthian Empire*, built by them on the other side of the River *Tygris*, to exhaust *Selencia* ; and by the building of *Bagdad* on the same River, by the *Saracens*, A. D. 766, when it was finished. And although these Cities, especially *Bagdad*, are called *Babylon*, in Authors, yet it was certainly a distinct City from them ; the Ancient *Babylon* of the *Chaldees* being situate on the River *Euphrates*, about Three Days Journey from *Bagdad* ; and being now only an heap of Ruins ; her Kings having first deserted her (as the Kings of the Antichristian *Babylon* will), and then the People ; who transplanted themselves, at different times, to other places ; and built a City in *Aegypt* of the same Name, by the permission of the *Ptolemies* : from which place Bp. (a) *Pearson* supposes that the Apostle *Peter* dated his second Epistle.

22 And the Voice of Harpers, and Musicians, and of Pipers, and Trumpeters, shall be heard no more at all in thee [i. e. nothing which

(a) See *Pearson*. Oper. Posthum. de Succession. Rom. Episc. Dissert. 1. 8,

tends to Pleasure shall be any more heard in thee;] and no Craftsman, of whatsoever Craft he be, shall be found any more in thee; and the sound of a Mill-Stone [to grind Corn,] shall be heard no more at all in thee [i. e. it shall never be again a City, and Society, which cannot subsist without Necessaries, signified by Trade and Bread.]

²⁰ Here, and in the following Verses, by several *Exaggerations*, (according to the custom of the Prophets, from whom they are taken) is let forth *the utter desolation of the Antichristian City.*

23 *And the light of a Candle shall shine no more at all in thee* [i. e. thou shalt be perpetual Darkness and Desolation, without the least comfort, *Jer. 25. 10.*] *and the Voice of the Bridegroom, and of the Bride, shall be heard no more at all in thee* [i. e. thy Policy and Society shall be no more propagated, but shall utterly cease, together with all the Joy of thy former Solemnities, and Festivities, *Jerem. 7. 34. 16, 9.* and all this shall come upon thee] *for* [or because] *thy Merchants* [who proselyted Souls to their destruction, and made Gain of Godliness,] *were the great* ²¹ *men of the Earth* [i. e. were Lordly, Worldly, Ambitious, and Sensual; and also because, or] *for by thy Sorceries* [i. e. Idolatry, and Superstition,] *were all Nations deceived.*

²² See on Chap. 6. 15. It is an Expression taken from *Isa. 23. 8.* where it relates to the *Merchants of Tyre*; a *Crowning, or Imperial City*; and a *Type of the Antichristian City*; whose *Worldly and Ambitious Clergy* are here signified.

24 *And in her was* [also] *found the* [guilt of the] *blood of Prophets* [or Witnesses,] *and of Saints* [or Holy Persons,] *and of all* ²³ *that were slain upon the Earth* [i. e. she was found guilty of Persecution and Bloodshed, as well as Idolatry; and all which had been shed during the Times of Christianity, was laid to her charge; because she was the Off-spring of Persecuting Parents, had approved her Fore-fathers wicked Deeds, and had filled up the measure of their iniquities, *Jerem. 2. 34. Matth. 23. 29-39.*]

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* This is to be understood, in the sense our Saviour uses the like Expression concerning *Jerusalem*, upon whom he charges all the *Blood* that had been spilt from *Abel*, *Matth.* 23. 29--39.

See also *Zech.* 5. 5--11. where the Land of *Shinar*, or *Babylon*, is represented as having *the House*, and *Basis*, or *Foundation of all Wickedness in it*: as if she had been guilty of all manner of sins; and all sinners were to be punished in the Lake of her Burnings. See Note 19.

C H A P. XIX.

The Text.

I *AND after these things* [*i. e.* the things seen in the precedent Chapter,] *I heard a great Voice of much people in Heaven* [*i. e.* of the innumerable Company which stands before the Throne, and before the Lamb, Chap. 7. 9.] *saying, Alleluia,* [*i. e.* Praise ye the Lord,] *Salvation* [from all evils, especially those suffered under Antichristianity,] *and Glory, and Honour, and Power* [be ascribed] *unto the Lord our God* [and to him alone; for he is the sole Author of all good.]

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* From the *First to the Tenth Verse*, there is a Vision of a *Triumphant and Joyful Appearance in Heaven*, for the *Judgment upon the great Whore*, described in the Two preceding Chapters; and for the *Marriage of the Lamb*, and the near *Approach of his Glorious Kingdom*.

* This Word is first used, *Psalms* 104. 35. to express the *Psalmist's Joy* upon the prospect of the Accomplishment of his Prediction, or Desire, that sinners might be consumed out of the *Earth*. And it is here also made use of accordingly, upon the Judgment executed upon *Antichrist*, God's Chief Enemy; and upon a prospect of the *Old Earth's* being utterly consumed, together with the wicked people of it; and a *New Earth's* succeeding in its place.

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2 For true, and righteous are his Judgments [and therefore is he to be praised;] for he hath judged [and punished,] the great whore [or the Idolatrous City, and Church,] which did corrupt [and destroy, Jerem. 51. 25.] the Earth with her Fornication [or Idolatry,] and hath avenged the Blood of her servants at her hand [i. e. hath rewarded her abundantly according to her demerits, for shedding the blood of his Faithful Witnesses and Servants, chap. 18. 20.]

3 And again [or the second time,] they said Alleluja [to testify their Joy, upon the sight of the smoke, the sign and token of her everlasting burnings.] And her smoke rose up [or was then in its ascent, and that] for ever, and ever [i. e. she was punished with an everlasting Destruction.]

4 And the four and twenty Elders, ³ and the Eccl's [i. e. the representatives of the Jewish and Christian Church, chap. 4.] fell down and worshipped God that sat on the Throne, saying, Amen, Allelujab [i. e. there was a very great appearance, and manifestation of Christ's glorious Kingdom ; and the justice of God's Judgments was acknowledged with Praise and Thanksgiving.]

³ The Elders of the Church of Israel, are placed first in this Appearance of the Divine Confessors, or Sanhedrim: from whence it may be concluded, that this was a Vision of the New Jerusalem-State, in which the Israelites, as the First Born, are to have the Preeminence ; who (according to all Prophecy, and Rom. 11.) are to be converted, and restored to their own Land ; as hath been before observed.

And perhaps for this Reason also is the Hebrew word, Allelujab, here retained.

5 And a voice ⁴ came out of the [midst of the] Throne [from Christ. See chap. 5, 6. 7, 17.] saying [by way of holy Excitement, and Encouragement,] praise our God [my God, as well as yours, John 20. 17. Rev. 3. 12] all ye his Servants, and ye that fear [and worship] him, both small, and great [i. e. of whatsoever Nation, Quality and Condition ye are, for God is no respecter of Persons, Psalm 115. 11, 13. Acts 2, 5. 10, 34, 35. Gal. 3. 28]

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* This Voice seems to be an Heavenly Excitement to all the Saints upon Earth, Gentiles and Jews, small and great of all Nations now converted, to joyn with the Heavenly Assembly, in rendring Praises to God.

6 And [immediately upon this efficacious Exhortation from out of the Throne,] I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty Thundrings [i. e. there was a mighty appearance of Christ's Kingdom, and powerful Communications from the Heavenly Throne, to all his Servants upon Earth that fear'd him; and Heaven, and Earth joyned in praises] saying, Alleluja; for the Lord ' God Omnipotent [now] reigneth [and that Gloriously, *Isa.* 4. 23.]

' These Words are taken from *Isaiah* 24. 21...23: where it is prophesied, That the Lord God of Hosts, (or the Lord God Omnipotent) should Reign in Mount Zion, and in Jerusalem, and before his Ancients (or Elders of the Christian Church), and that Gloriously; after he had punished, and shut up in Prison the Kings of the Earth. Which is a clear Proof, that the Reign of God, here mentioned, has a Respect to the Reign, and Kingdom of Christ, after the punishment of the wicked Kings, and Nations of the Earth, Chap. 20.

7 Let us be glad, and rejoyce [exceedingly,] and give honour [or praise, *Luke* 17. 18] to him [alone:] For the Marriage^a of the Lamb [Christ with his Church; *2 Cor.* 11. 2. *Eph.* 5. 32.] is [now actually] come, [in, and by the coming of his Kingdom, *Psalms* 45. *Matt.* 22, 11. 25, 1—13. *Luke* 12. 36.] and his Wife hath made her self ready [i. e. the new Jerusalem State, is now coming down from God out of Heaven, *Rev.* 21. 2.]

^a Christ is represented frequently (a) in Scripture as a

(a) *Isa.* Chap. 54. and 62. *Hos.* 2. *Psalms* 45. the Book of Canticles, and Bp. Patrick's Preface to it.

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Bridegroom; and the Church as his Spouse, and Wife; to whom he is actually married when his Kingdom appears in its Glory; as is plainly asserted, Chap. 21. 2. The Time from his Death and Resurrection, until then, being rather the Time of betrothing, or Espousals, than of Marriage. Consider Canticles 3. 11. and the Mystical Sense of the Captive Spouse, Dent. 21. 10 - 14 which may perhaps have some reference to this matter.

8 *And to her was granted* [by Christ, in virtue of his Death, Eph. 5. 25, 26.] *that she should be arrayed in fine Linen, clean and white* [or bright, and Royal^s Garments, see on chap. 3. 4.] *For the fine Linen, is* [i. e. signifies,] *the^s Righteousness of* [the] *Saints, [who now come down from Heaven with Christ in his Kingdom, chap. 21. 2.]*

9 *Her Nuptial Garments, and Ornaments are here said to be Granted; or Given unto her; to shew, that all the Righteousness we have, is of Free Gift and Grace; even the preparing, or making our selves ready, by putting on Christ's Righteousness by Faith; which as subjected in our Faculties, may be called Our Righteousness; whereby we become perfect through the Comeliness which God puts upon us, Jerem. 23. 6. Ezek. 16. 14. Zech. 3. 4. Rom. 3. and 10. 3, 4. Phil. 2. 12, 13.*

• See Grotius on the place. Christ was now about to present his Church without spot or wrinkle, Ephes. 5. and therefore is she clothed in fine white Linen; of which sort also Royal Robes were wont to be; whereby is signified, that the Saints were now to Reign with Christ.

9 By *Ἀποδόματα* is meant in Scripture the (a) Precepts,

(a) Gros. in Matth. 22. 11. Luke 11. 6. and Hammond. on Rom. 8. 4. Rom. 2. 26.

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the Law, and Holy Actions conformable to those Precepts ; in which sense it is here taken : which are said to be given unto the Saints, to shew, that the Justification, and also the inherent Holiness of Saints, is wholly from Christ our Righteousness, and is given and communicated unto them out of his Fullness, 1 Cor. 1. 30. 15, 10. Gal. 2. 20. John 1. 16.

Doctor Hammond's Interpretation of these Words, (*The Ordinances of the Sanctuary*.) cannot possibly be true ; because the Holy Spirit expressly says, that the fine Linen (which the Priest used when he went into the Sanctuary, which is here alluded to) is ; that is, signifies (which is the constant meaning of that word in this Prophecy) Righteousness ; and therefore the fine Linen it self cannot be here meant : but the Righteousnesses of Saints, signified by those Ordinances of the Sanctuary.

9 And he [i. e. an Angel, chap. 22 8.] saith unto me, write [this Truth, and seal it not, for it will immediately be brought into effect, see on chap. 5, 1. 10, 4.] blessed are they which are ^u called unto the Marriage Supper of the Lamb [which is the Kingdom of Heaven, Matth. 22. 2.] and he [i. e. the Angel,] saith unto me, (a) these ^u are the true sayings of God [i. e. certain infallible, and most important Truths ; as incredible, and as inconsiderable as they may seem to men]

^u The Righteous Saints, (who are called the Wife of the Lamb, that is the Church of Saints, collectively taken, in the Two foregoing Verses) come down with Christ out of Heaven, as is evident from comparing those Verses with Chapt. 21. 2. and therefore by the called in this Verse seems to be meant the Saints who shall then be alive upon Earth, who are said to have but a part in the first Resurrection, Chap. 20. 6.

(a) Or, these true words are of, or from God.

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and are represented here only as *Guests bidden*, but not as the *Companions*, and *Followers of the Bridegroom*. See on Chap. 20. 6.

These being not ordinary *Scripture-Truths*, but of an *high and Prophetick Nature*; therefore a *particular Affeversion* of the Truth of them is here used; that they might gain belief the more easily, and to ascertain the Revelation of them; as the *Angel* particularly asserts the Truth of *Daniel's Visions*, *Dan. 8, 26. 10, 21. 11, 2.* And this Phrase is afterwards twice used upon the same account in this very Prophecy, *Chap. 21, 5. 22, 6.*

10 And I [being transported ¹² with the Vision I had seen of the glorious state of Christ's Kingdom;] fell [through incogitancy, and surprise,] at his [i. e. the Angel's] Feet to Worship ¹³ him; And he [i. e. the Angel,] said [immediately, with ¹⁴ great Zeal, and in great haste, to prevent me as soon as he could;] I am thy fellow ¹⁵ Servant [and therefore am not to be Worshipped; Worship being to be given to Superiors, and not Equals; not to Angels, who are but Fellow Servants, and Fellow Creatures with Men; and Ministring Spirits to the great God;] and [I am the Fellow Servant] of thy Brethren [the Prophets and Witnesses, chap. 12, 17. 22, 9] that have [received] the Testimony of Jesus [in his Gospel, chap. 1. 2.] Worship [therefore] * God [and him alone; and not his Servants, and Instruments, whatsoever their Excellencies, and Perfections may be; for they are but your Fellow Creatures: And even as to their Ministrations, and Offices, they are not Superior to you,] for the ¹⁶ Testimony of Jesus [which your Brethren the Witnesses have from the Scriptures concerning things future, chap. 1. 1, 2, 3.] is [of the same esteem, and value, with immediate Prophecy it self; because that] the [very] ¹⁷ Spirit, [and Life] of Prophecy [consists in the Communication of it from Christ; and it matters not as to the value of the Prophecy, or of the Persons who receive it, whether it come from the Testimony of Christ in Scripture, or from immediate Revelation: And therefore seeing that thou and thy Brethren here received the Testimony of Christ; you are equal unto us; although you have

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have it not immediately from Christ, but by our Ministrati-
on; or from his Apostles and Disciples, chap. 1. 1—4. 22, 6.]

" This Action seems to be chiefly (a) *Symbolical*; and is *transferred, as in a Figure, to the Apostle*; to teach, and represent unto us, under the Person of the Apostle himself, that the best men are very apt to be surprized, and drawn by the Example of others, and by false pretences, into *Creature-Worship*; and that such Worship is unlawful, let the pretences be never so plausible; and that the only way to avoid all manner of *Idolatry*, is to keep to the Precept here given, of *Worshipping God alone*. See on Chap. 22. 8, 9.

" As being an *Angel* employed in a great Ministry, and upon the most pleasing, and most grateful Message; of shewing him the *New Jerusalem-State*, consisting of *Gentiles* and *Jews*, his *Countreymen, Brethren* and *Kinsmen* (for whom the *Apostle Paul* could have wisht himself accursed from Christ, *Rom. 9. 3.*) *united together, and reigning with Christ in his Kingdom*.

" All this seems to be included in the *broken, and abrupt form of speech* here made use of by the *Angel*.

" Here is declared, that *Angels* and *Men* are *Fellow-Creatures*, and shall be *Fellow-Servants* in the *New Jerusalem-State*, the *World to come*; which shall not be subject to *Angels*; and in which there shall be an *Equality* betwixt them, and *Saints*, the *Members* of it; and that they shall joyn together in the *Worship of Christ*. *Luke 20. 36. Heb. 1, 6. 2, 5.*

(a) Of this Nature are many *Actions* of the *Patriarchs* thought to be by *Justin Martyr*, who calls them *οικονομίαι τινές μεγάλων μυστηρίων*. *Dial. cum Tryphōn.* pag. 364, 371.

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* That is, *Jesus the Word of God, who is God, and One with the Father* ; and is accordingly worshipped in this Prophecy, Chap. 5. and 22. 3. and in other places.

¹⁶ ¹⁶ Here the Angel delivers a most excellent Axiom, wherein we are taught,

(1.) That the principal thing to be attended to in Prophecy is, *Whether it be the Testimony of Christ, or no* ; That is, *whether it be delivered in Scripture* : which principal Character, is here called, *The Spirit of Prophecy* ; that is, *the Life and Soul of it*, which animates it, and gives it its true Value and Esteem ; in the Sense that Spirit is often opposed to Letter, and Flesh in Scripture, 2 Cor. 3. 6.

(2) That the Sense of Prophetical Scriptures, given from a compare of Scripture with Scripture, is (when it evidently appears to be so) of equal Credibility with the Prophecy it self; because it is the Spirit, of the Letter of it.

(3.) That Interpreters of prophetical Scriptures, when their Interpretations are confirmed, are worthy of a Prophet's Reward ; because they have the Spirit of prophecy, Matth. 10. 41.

11. And I saw Heaven ¹² opened [for a glorious appearance of Christ,] and behold a white Horse [the Emblem of Christ's Royalty and Glory, from his Resurrection, to his second coming in his Kingdom, chap. 6. 2.] and he that sat upon him [i. e. Christ,] was called faithful ¹³ and true [to his Promises, and his Friends,] and in Righteousness [i. e. Truth, and Peace.] he doth Judge ¹⁴ [his People, Psal. 96. 10, 13. Is. 11. 1—7 32, 16.] and make ¹⁵ War [with his Enemies, Is. 11. 4.]

⁷ To shew that the Heavens shall open, when the King of Glory appears, Psalm 24. 7—10. Matth. 24. 30.

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And this Appearance (which is the second Vision in this Chapter) is that of Christ's coming in his Kingdom to Judgment; and is the same with that, Chap. 14. 14. as will plainly appear to any who considers the Circumstances, and Description of both.

" He is said to be Faithful and True; because of his appearing in his Kingdom, according to his promise; which Atheists, Antiscripturists, and those of the Antichristian Party, had called in question; still asking, with those Scoffers (2 Pet. 3.) *where is the promise of his coming?*

" Hence it appears that the great Battle of Armageddon, is by way of Judgment; wherein the Enemies of Christ, and of his Kingdom, are represented as (a) Warriors in Arms; who when conquered, were wont, as Captives of War, to be judged by, and receive Sentence from the Conquerour, as appears from Jerem. 52. 9.

12 His Eyes were as a flame of Fire [penetrating and judging of all things, after a quick and terrible manner, chap. 1. 14. 2, 18.] and on his head were many Crowns [to denote the amplitude of his Dominions, his many Conquests, and the several Exercises of his Regal Office, especially now in his glorious Monarchy, and Kingdom, Psal. 72. 8—20. Rev. 14. 14.] and he had a Name written that no man knew but he himself [i. e. his Essence, and Nature as God Incarnate; and his Will, Counsels, Judgments, and Rewards, could not be fully known, nor comprehended by any Creature; and not at all after a saving manner, but by them to whom he should reveal them, Judg. 13. 18. Job 11. 7, 8. Psalm 35. 8. Matth. 11. 27. Rom. 11. 33, 34. 1 Cor. 2. 8.—16. 1 John 3. 2.]

(a) Ezek. 32. 27. and Chap. 38. Rev. 20.

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" Christ is to be revealed in flaming (a) fire, when he comes to Judgment in his Kingdom; and therefore his Eyes are represented as a flame of fire, to signify his Discerning Judgment, and All-seeing Wisdom; which he will then most peculiarly manifest.

" Christ had a Kingdom from his very Resurrection; and has had all along many Conquests over his Enemies in the Administration of it; and is therefore very fitly represented with many Crowns; as David, a Type of Christ, put on his Head the Crowns of the several Kings conquered by him, 2 Sam. 12. 30. 1 Chron. 20. 2. See also 1 Maccab. 11. 13. He has also many Crowns, because of his Kingdom, as the Eternal Word, and as Mediator; which he hath administered under the Father ever since his Resurrection, represented by the first Seal; and as he now enters upon the Administration of his Glorious Kingdom; as he is also King of Kings, and Lord of Lords, he hath all the Crowns of the Kingdoms of the Earth belonging unto him; and now, as it were, put upon his Head.

" His Name, Emmanuel, God made Flesh, or God in our Nature, seems to be here more particularly understood; as being peculiar to him, as distinct from the Father, and the Spirit, Judg. 13. 18. Isa. 9. 6. Prov. 30. 4.

13 And he was clothed with a vesture dipt in [the] Blood [of his Enemies, Psal. 68. 23. Is. 63. 1-6.] and his Name is called [of, he is,] the Word of God, [John 1. 1.]

" That is, the Eternal Word of God; by whom God spake, when he made the World; and spake also to our Fore-fa-

(a) Thes. 1, 8. 2, 8.

thers under the *Old Testament*, and unto us in the *Gospel*. And he may also be called, *The Word*, because in him the whole *Word of God, Prophecies and Promises, are Yea and Amen*; that is, constant, and not changeable, punctually fulfilled, unalterably confirmed, and ratified, 2 Cor. 1. 19, 20. See *Grot.* on *Joh. 1. 1.* Bishop *Pearson* on the second Article of the Creed; and *Dr. Bull's Defensio Fidei Nicæne.*

14. *And the Armies which were in Heaven* [i. e. Christ's mighty Angels, and the Saints which shall accompany them, when he comes to Judgment in his Kingdom, Dan. 4. 35. Zech. 14. 5. Matth. 22. 7. 1. Thes. 4. 14. 1 Cor. 15. Phil. 3. 29. 2. Thes. 1. 7. Jude. 14. 15. See the Notes on Rev. 14. 14, 15. and chap. 20. and on verse 11. of this Chapter] *followed him upon white²² Horses* [as Companions, and Partakers with Christ in his Glory, and his Kingdom;] *cloathed in fine²³ Linen, white and clean* [i. e. they were Justified and Sanctified by the Righteousness; and Holiness of Christ imputed unto them. See on verse 8.]

²² This Battle is a Judgment, as appears from Verse 15. So that these Armies of Heaven must be the Angels and the Saints who shall come with Christ in Judgment to his Kingdom, with glorified Bodies; as the Scriptures quoted in the Paraphrase, do plainly declare: and they are represented as on White Horses, to shew the Glory they shall appear in, and their joynt Rule and Reign with Christ; it being the custom for Kings Favorites, Nobles and Rulers, to be clad in White Garments, and ride on White Beasts; as hath been already observed on Rev. 3, 4, 18. 6, 2.

²³ These Heavenly Armies appear in the same Habit, with the Spouse, at the Eighth Verse; whence it follows, that they are Saints, who differ not from the Spouse, which is the Church, but as the Members do from the Body, the whole from the parts united.

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But *Christ* only, and, not the *Saints*, appears in a *Vesture* dipt in *Blood*; to shew, that this *Victory* over *Antichrist*, and the *wicked world*, was wholly owing to his *Blood*; according to *Isaiah* 63. 1--7. and that the *Saints Robes* were washed, and made white in his *Blood* alone.

15 And out of his Mouth goeth a sharp Sword [of Sentence, and Condemnation, proceeding out of it, verse 21] that with it he should smite [all] the [Wicked] Nations of the Earth, and [after he hath smitten them,] he shall rule them with a rod of Iron [during the continuance of his Glorious Kingdom, Psalm 2. Rev. 2. 27. See Rev. 20.] and he treadeth [and that alone, *Isa.* 63. 1--6.] the *Vinepress*²⁶ of the fierceness, and wrath of Almighty God [i. e. the wicked of the Earth were punished by him with exquisite Torments]

²⁶ From hence it appears, that this *Judgment* and *Victory*, is contemporary with Chapter 14. 19, 20. See also on Chapter 20.

16 And he hath on his [Kingly, and Glorious²⁷] *Vesture*, [*Isa.* 63. 1.] and on his Thigh [upon which the Sword of his Fury was also girt, Psalm 45. 3. *Is.* 27, 1. 66, 16. *Exek.* 38. 18, 21] a Name Written [legibly, and now seen, and acknowledged by all;] King of Kings, and Lord of Lords [i. e. the only Supreme. Universal Monarch, *Don.* 2. 44, 45, 47. 1 *Tim.* 6. 15. Rev. 17. 14.]

²⁷ Here *Christ* is represented as taking possession of his glorious Kingdom, clad in Imperial, Glorious Apparel; and girt with a *Kingly Sword*, according to the Description of his going forth to his Kingdom in his *Might, Glory, and Majesty*, Psalm 45.

It is an ingenious conjecture of those who think, that as his former Name (*Vers* 12, 13.) denotes his *Divinity*; so does this denote his *Kingdom*, as the *Son of Man*: Whereupon he wears a *Title* on his *Vesture*, as Kings are wont to do their

their *Regal Cognizances* ; by which they are distinguished, and made known : and also on his *Thigh* ; to signify, that he came from the *Loyns*, or *Thighs* of *Abraham*, and *David* (whose *Son* he was, according to the *Flesh*, *Matth.* 1. 1. *Rom.* 1. 3.) to whose *Seed*, which is *Christ*, an *universal Kingdom* was promised. Whereupon also they were wont to put their *Hands* under the *Thighs* of them to whom they swore *Fidelity* and *Subjection* ; to shew, that *Christ*, the *Blessed Seed*, and *Universal Monarch*, was to come from the *Thigh*, or *Loyns* of *Abraham*, *Gen.* 24, 2. 46, 26. 47, 29. *1 Chron.* 29. 24. *Ezek.* 17. 18.

17 *And I saw an Angel standing in the Sun* [to shew the *Glory* of *Christ* the *King of Kings*, and the *Sun of Righteousness* now comforting his *Servants*, and treading down his *Enemies*, *Malach.* 4. 2, 3. *Rev.* 1. 16. 8, 12. 10, 1. 12, 1.] and he cried with a loud voice, saying, to all the *Fowls* ²⁸ that fly in the midst of *Heaven*, come and gather your selves together unto the *Supper* of the great *God* [i. e. come, and partake of, and celebrate this his great *Victory*, *Is.* 34. 6. *Jerem.* 12. 9. *Ezek.* 39. 17, 19. *Zeph.* 1. 7.]

²⁸ In this *Vers*e begins the *Third Vision* of this *Chapter* ; wherein is described the *Event* and *Success* of the *Battel of Armageddon*, by a *Feast* for *Fowls* upon the *Carcasses* of the slain ; to which they are, as it were, invited, by a *Poetical allocution*, made use of *1 Sam.* 17. 46. *Jerem.* 12. 9. and *Ezek.* 39. 17--20. the place here alluded to ; from whence it is evident, that the *Battel* and *Success* mentioned in this place, has a reference to *Gog*, the *Subject* of those *Visions* of the *Prophet Ezekiel*. Now, although by *Fowls* are meant in the *Prophet*, the *Damned Spirits*, who seize on lost *Mankind*, as *Ravenous Birds* on their *Prey* ; yet because they are discomfited in this *Battel*, and are represented as bound in it, they cannot be understood in this place ; which has a reference rather to the *Saints* (those *Armies of Heaven on white Horses*) who come with *Christ* in the *Air* at this *Day of Judgment*,
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typified by a *Battel of Decifion*; and are, as it were, invited to a *Feaft upon a facrifice of the flain* (as it is called *Ezek. 39. 17--21.*) according to the Notions and Customes of the *Jews*, who were wont to (a) *Feaft upon Sacrifices*; and that after a Victory, and ſometimes upon the Spoils taken in War; as *Abraham* was feafted by *Melchizedeck*; and his Soldiers upon the Spoils taken from the *wicked Kings*, a Type of the *Kings* here vanquiſhed, *Gen. 14.* And accordingly the *Saints* are here invited to an *Euchariftical Feaft*, for the *ſlaughter of Chriſt's Enemies*; who are frequently in Scripture ſaid to (b) *rejoice*; not in the *miſery*, but in the *righteous Judgments of Chriſt upon the wicked*; in regard of which *Righteouſneſs* they are comforted (as the Prophet *Ezekiel* ſpeaks, *Chap. 14. 22, 23.*) concerning the *Evil* which God brings upon the wicked, for their wicked ways and doings.

18 That ye may Eat the Fleſh of [the] Kings [of the Earth,] and the Fleſh of Captains, and the Fleſh of Mighty Men [or Soldiers, *Jerem. 46. 5.*] and the Fleſh of Horſes, and of them that ſit on them, and the fleſh of all Men; both free and bond, both ſmall and great, [i. e. that ye might rejoyce for the Judgments of God upon all his Enemies whatſoever, *Pſalm 110. and 149. Rev. 18. 20. Ezek. 39. 18--21.*]

19 And I ſaw the Beaſt [i. e. the Papacy and its Hierarchy;] and the Kings of the Earth, and their Armies [i. e. all the wicked Potentates of the Earth, and their followers, and adherents,] gathered together to make War [i. e. united in a Diabolical Conſpiracy, *chap. 16. 13, 14, 16.*] againſt him that ſate on the [white] Horſe [i. e. Chriſt, verſe 11.] and againſt his Army [the Saints, verſe 14.]

(a) Dr. Cuſworth's true Nation of the Lord's Supper.

(b) See *Rev. 18. 20. Pſalm 58. 10. Pſalm 106. and 147.*

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20 And the Beast was taken [captive, Rev. 13. 10.] and with him the false Prophet [i. e. the other Beast,] that wrought Miracles before him, with which he deceived them that had received the mark of the Beast, and them that worshipped his Image [i. e. the adherents of Antichrist, chap. 13.] these ²⁰ both were cast ²⁰ alive into a lake of Fire, burning with Brimstone [i. e. were punished after a most exemplary manner, and with the utmost severity.]

²⁰ The Beast, and the False Prophet, (as being the Chief in the Conspiracy against Christ's Kingdom) are first taken, and are condemned to the Lake, even before the Devil, and the wicked Nations; who found them there, when they were cast into it, Rev. 20. 10---15.

²⁰ This Phrase shews, (1.) That their Punishment will be very severe, and very exemplary, proceeding from the utmost Wrath, and Indignation of God, expressed by Fire and Brimstone.

(2.) That it was their Final and Eternal Condemnation; as being the very same punishment, to which all the wicked are at last consigned at the final consummation of all things, Chap. 20. 10---15. So that hereby is signified, the Eminency and Transcendency of their punishment, and the utter and total Abolition of that Antichristian State; which, as being the base, and Hypocritical Counterfeit of Christianity; is most peculiarly abhorred by God; and is accordingly consumed and abolished, so as never to appear again, immediately at the very First Approach, or Dawning of Christ's Kingdom; as the shadows fly away when the Day breaks; and the Chaff is suddenly driven away with the wind, Psalm 1. 4. Hos. 6, 4. 13. 3. Cantici. 2. 17. 2 Thes. 2. 8.

21 And the ²¹ Remnant [i. e. the Kings of the Earth, and their Armies, verse 18, 19] were slain ²¹ with the Sword of him that sat upon the [white] Horse [verse 11.] which Sword proceeded out of his Mouth [i. e. they were Condemned by the Light, Evidence and

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Convictions of Christ's Gospel, according to which God will then judge the Secrets of Men by Jesus Christ, Rom. 2. 16.] and *all the Fowls were filled with their Flesh* [i. e. all the Saints were fully satisfied with the Justice of their Condemnation, and the high Praises of God were in their Mouths for it, Psalm 149 5. 6]

^a The *Beast*, and *False Prophet*, the *Chief Enemies of Christ's Kingdom*, are *first sentenced*, and are cast into the *Lake*, at the *first Appearance of Christ*; to which punishment also all their Adherents are expressly adjudged, Rev. 14. 9---11. although not at the same time (as seemeth to appear from their bewailing the Ruine of *Babylon* afterwards, Chap. 18.) or not to the same degrees of it: Whereupon it follows; that if under the *Beast*, and the *False Prophet*, their *Armies* and *Adherents* are to be comprehended, who must needs be vanquished with their *Cheristains*; then by the *Kings*, and their *Armies*, must be meant *all the other wicked of the Earth*, besides the *Antichristian Counterfeit*; who are vanquished and condemned by Christ, and his Armies. And although the *Devil* and his *Angels*, and *Armies*, are not here mentioned, yet it is evident from Chap. 20. 2. that the *Dragon* was laid *hold on*, or *taken Captive*; which Phrase respects the *Issue of a Battel*, and must consequently relate to this at *Armageddon*. But because those Enemies are *Invisible Instruments*, and acted in, and by the others; therefore are they not particularly named here, but only their *Instruments* and *Agents*, who openly appeared, and resisted Christ's Kingdom.

³ These are not cast *alive into the Lake*, because they are to appear again *after the Thousand Years Kingdom of Christ*; but are said only to be *slain* by the *Brightness, Efficacy and Power of Christ's Kingdom*: whereby is meant a *Spiritual Slaughter*, accompanied with *Bodily Torments*, proceeding from *Anguish of Mind*; in the sense of the *Psalmist*, Psalm 59. 11, 13. 104, 35. concerning which see more on the following Chapter.

Here it may be noted, That there are *Three Enemies of Christ* to be vanquished by his *coming* ; which may also be the *Three Parts of the great City* :

(1.) *The Dragon, or Satan and his Angels* ; by whose Diabolical Spirit all the Enemies of Christ's Kingdom were influenced ; who are *bound and sealed up* during the *Thousand Years Kingdom of Christ* ; and are afterwards cast into the *Lake*, Chap. 20. 2, 3, 10.

(2.) *The Kings of the Earth, and their Armies* ; i.e. those who had a bare *Enmity and Hostility* against *Christ's Kingdom*, and not under the pretence of advancing it ; who are slain at this Battel, and then make a *Second Assault* upon Christ's Kingdom ; in which they are overcome, and at last utterly abolished, and cast into the *Lake*, Chap. 20. 9, 10.

(3.) *Antichristianism* ; consisting of *Beastianism*, and *False Prophetism* : which State is utterly abolished by the *first Appearance of Christ* ; and all its *Votaries*, and *impenitent Adherents*, lye under the severe Judgments of God, during the whole time of *Christ's Glorious Kingdom* ; being never able to make any the least opposition against it.

CHAP. XX.

The Text,

1 **A**ND I saw an Angel come down from heaven [i. e. a very particular and peculiar Ministry of Angels, deputed by God for this purpose,] having the Key of the bottomless pit [i. e. a Power to open and shut the Pit of Hell, Luke 8. 31. Rev. 1, 18. 9, 1.] and a great chain in his hand [i. e. Powerful means to restrain the Evil Spirits, 2 Pet. 2. 4. Jude 6.]

2 And he laid hold on [i. e. seized upon, and secured, Matth. 14. 3.] the Dragon, that Old Serpent, which is the Devil, and Satan [Gen. 3. Rev. 12. 9.] and bound him [i. e. restrained him from deceiving the Nations] a thousand years [i. e. during the Reign of Christ. See on Verse 4.]

Annotations on CHAP. XX.

As Account having been given in the former Chapter, how Two parts of the great City, or Two of the Three Enemies of Christ had been disposed of; the Holy Spirit does in this Chapter, from Verse 1 to 4. particularly describe the Event of that Battle, with reference to Satan, or the Devil and his Angels, the Third Enemy, or Third part of the Great City, or Idolatrous and Wicked Polity of the Kingdom of Darkness.

* Ο ΣΑΤΑΝΑΣ, (a) *Universitas Satánica*, the Devil and all his Evil Angels; called *The Dragon*, as he presided over, and influenced the Pagan Empire and Emperours, and lived in the Imperial Supremacy of the Antichristian King, Chap. 13. 4: and *That Old Serpent*, in respect of his Deceiving our First Parents in Paradise, in that Shape; and his working in and by Antichrist, with all lying Wonders, and deceptableness of Unrighteousness, 2 Thes. 2. 9, 10. Rev. 12. 3, 14: and the Devil, and Satan, as he is the Accuser and Adversary of Mankind, Rev. 12. 9. Under whom are comprehended the several Sorts and Orders of Wicked Spirits, (mentioned Eph. 2, 2. 6, 12.) acting as one Power, under one Prince and Chief, of them; who are here restrained from all manner of Power whatsoever, either from themselves, or as influencing others, during the glorious Kingdom of Christ.

† As he had done our first Parents in the first Paradise; so that there is no fear of being driven out of this New Paradise, or of being deceived by Diabolical Temptations in it: it being very (b) probable that the New Earth will be Paradisiacal.

3 And he * cast him into the bottomless pit [which is also a place of Torment, Matth. 8. 28, 29. Luke 8. 31.] and * shut him up, and set a * Seal upon him. [i. e. closely confined him, after the most secure manner,] that he should deceive the Nations [Verse 8.] no more [as he had hitherto done, by the Lye of Idolatry, and other deceitful Wickednesses and Temptations;] till the thousand Years [of Christ's Reign,] should be fulfilled, [or ended:] and after that, he must [according to the secret Counsel, and Will of God,] be loosed [from this Restraint,] for a * little season.

(a) Grat. in Marc. 3. 26.

(b) Burnet's Theor. 4. 2.

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* * * By these several Expressions is intimated, *that the Devil should be confined after the closest manner, and restrained from all sorts of Mischief: but because he was to be let loose after the thousand years; therefore he is said to be only shut up in the bottomless pit; and is not cast into the Lake until afterwards, when he is made utterly incapable of any manner of power, or Action against God and his Kingdom, for the least season, and that to all Eternity.*

And here end the first Triumphs, and Conquests of Christ in his Kingdom; which begins with the reducing of his Enemies, viz. Antichrist, the Wicked Nations; and the Devil, so as to make them his Footstool; whom his Father had been subduing for him, from his Ascension; as is evident from Psalm 110. 1. 1 Cor. 15. 25.

' The duration of this Season is no where determined in Scripture, and therefore cannot be positively assigned: only if the Tradition of the seven Thousand Years duration of the World, prove true; it must comprehend that space of Time which will be found wanting to compleat the 7000 Years, after the Expiration of the 1000 Years of Christ's Kingdom.

4 And I saw 4 Thrones [i. e. solemn and glorious preparations for Rule and Judgment, Dan. 7. 9] and 7 they [i. e. the Saints of the most High, who come with Christ, Chap. 19. 14. Dan. 7. 13, 18, 21, 22, 26, 27. Zech. 14. 5. 1 Thes. 4. 14.] sat upon them [i. e. were invested in a Regal and a Judicial Office,] and 7 Judgment [i. e. Power of Governing, Senrencing, and Punishing,] was given unto them [who sat on the Throne, by God, and Christ, Dan. 7. 22, 27.] and I saw the [separate] "souls of them [or of the Persons,] that were beheaded for the Witness of Jesus, and for the Word of God [i. e. the Souls of the Martyrs under the Pagan Emperours of Rome, Rev. 6. 9, 10, 11.] and " [I saw also the " Souls of them] which had not worshipped the Beast, neither his Image, neither had received his Mark upon their foreheads, or in their hands [i. e. the

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the Faithful Witnesses killed by Antichrist, Chap. 6, 11. 11, 7. 13, 15, 16.] and they [i. e. all these Saints and Martyrs,] ³ lived [again, in Spiritual and Heavenly Bodies, 1 Cor. 15 42—50.] and ⁴ reigned with ¹ Chr st a ¹⁰⁰⁰ thousand Years,]

* This Representation is taken from Dan. 7. 9. in allusion to the (a) Thrones, or Seats of the Jewish Consistory; or rather (in the Opinion of (a) Grotius) to the ancient Custom of the Jews, amongst whom the Princes of the Tribes were wont to sit with the King, in publick Assemblies. And accordingly, This Court of Christ's Kingdom, and Grand Assizes of the Day of Judgment, is represented as having many Thrones; as,

(1.) The Throne of God the Father, Dan. 7. 9.

(2.) The Throne of Christ, in which he was enthroned, (Dan. 7. 13, 14) upon the Judgment passed upon Antichrist; to shew, that Christ's Glorious Kingdom begins not until after that Judgment and Destruction; as in this Prophecy the Thousand Years do not enter until after the Battle of Decision; which is also called a Judgment. Chap. 19.

(3.) Many Thrones of Saints, Dan. 7. 10, 18, 22, 26. where the Saints are called The Judgment; and are said to be set in Judgment; and many Thrones to be set down, pitched, or erected, as the Word ought to be translated at the 9th Verse; which Thrones do not belong to the Angels; who are not represented as sitting, but standing, as Ministering and Assisting Spirits, 1 Kings 22. 19. Is. 6. 1. Dan. 7. 10.

† By a diligent compare of Dan. 7. 13, 18, &c. with Rev. 19. 14, 17. and this Verse; it will plainly appear, that the

(a) (a) Mede's Works, p. 762.
Grot. in Matth. 13. 28.

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Saints, those Armies of Heaven, who come with Christ in the Clouds to Judgment, are the They here referred to; the very They (Dan. 7. 13. where the like Phrase is used) who come with the Son of Man upon the Clouds of Heaven; to whom Thrones, a Kingdom, and a Judicatory are ascribed in (a) Scripture, over the Wicked Angels, and the World; and who have here Thrones given them, as a Reward for their Attendance upon Christ in the foregoing Battle; to whom alone yet the Victory is ascribed, Chap. 19. 21.

⁸ To sit upon a Throne, denotes in Scripture, a continuance in an undisturbed possession of Sovereignty and Dominion, with a Right of Judicature; as *Expositors of the Creed* have shewn, on the Article concerning Christ's sitting on the Right Hand of the Father.

⁹ This Word signifies Rule and Government, in Scripture; as well as a Judicial Power, Gen. 15, 14. 19, 9. 1 Sam. 4, 18. Psalm 72. 1, 2.

¹⁰ From this place it may be observed,

(1.) That these were the Souls of the very Martyrs whom he had seen before under the Altar, Chap. 6. 9---11. the same Expressions being used in both places.

(2.) That they were particularly the Martyrs under the pagan Roman Emperours; because they are said to have been beheaded; which was a (b) Roman Punishment.

(3.) That the Soul is Immortal, and sleeps not in its sepa-

(a) Matth. 19. 28. Luke 22. 30. 1 Cor. 6. 1---4.

(b) Gros. in locum.

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rate State; because they cry with a loud Voice, have Robes given unto them, and are admonished to rest for a little season, 6. 9---11.

" These are distinguished from the former, by the interposition of *καὶ*, or *And*: and are evidently (as appears from comparing this place with Rev. 6. 11.) the *Witnesses martyred under the Reign of the Beast, or Antichrist*; who were to fill up, or compleat the Number of *Martyrs*; and then to Live and Reign together with the *Martyrs* under the *Pagan Emperours*.

" *Pareus* supposes an *Ellipsis* in this place; which may be thus supplied, *καὶ τὰς ψυχὰς ἐκείνων ὁρῶντες &c.* although *separate Souls* are often spoken of in Scripture in the *Masculine Gender*, Luke 16. 19---31.

" They lived; that is, in their *Persons*, in *Bodies*, suited to the *State of the Blessed Millennium*; for this cannot refer to the *Souls* here-mentioned, which lived before; as hath been already observed. See also the *Notes* on the following Verse.

" This (as well as almost all the other Expressions in the *New Testament*, concerning the *Great Day of Judgment*) is taken chiefly from *Daniel*; who in the *second* and *seventh Chapters* of his *Prophecy*, foretells, that during the *Times of the Fourth Kingdom* (evidently proved by several (a) *Authors* to be the *Roman*) the *God of Heaven* should set up a *Kingdom*, which from *small beginnings*, or an *Infant-State*

(a) *Mede's Works*, pag. 711.

Dr. Moor's Synops. Propb. 2. 13.

Dr. Gressner's Demonstr. B. 2, 6--8. and the *Append.*

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(likned by Daniel to a (a) Stone) should by a Divine and Supernatural Power, increase so far, that at last, in the Days of the Ten Kings (who are the Ten Toes of the Feet of the Great Image, Dan. 2. 43, 44.) it should become a Mountain, filling the whole Earth; that is, a Universal, and an Everlasting Kingdom, after it had put an end to all other Kingdoms, particularly that of Antichrist; upon whose destruction this Glorious Kingdom, or Glorious State of Christ's Kingdom, is to begin. And that there shall be a glorious state of Christ's Church, such as hath not hitherto been, is a Truth so apparent in Scripture, that those (b) who are most wary of interpreting the Scriptures to this Sense, lest thereby any advantage might be given to the Jews, cannot but confess, that many Passages of the Prophets which relate to this State, are not as yet clearly, nor fully compleated; but that they are still in fulfilling, and more may be expected in the latter times; which Dr. Pocock extends to the second Coming of Christ. And although we ought to be cautious, how we administer occasion of hardening the Jews in their Infidelity, by forcing Texts of Scripture to this Sense, which may be meant concerning the first Coming of Christ; yet the want of due distinguishing betwixt his first Coming in a way of Humiliation, and Sufferings; and his second Coming in Glory, and that to erect a Kingdom upon Earth, and under the Heaven (as is expressly affirmed Dan. 7. 27. Rev. 5. 10.) in a State of perfect Righteousness, Peace and Prosperity; has been no mean cause of Offence to the Jews; and is the occasion of many Errors amongst Christians. But that there shall be such a Kingdom of Christ, (which may be called his Mediator Kingdom) distinct from the Kingdom of Eternity, of which the Man Christ

(a) Mr. Mede 713, 743, &c.

(b) Pocock on Micah, pag. 24, 29, 32, 42.

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Jesus is the Eternal King, as he is united to the Eternal Word; and from his Spiritual and Evangelical Kingdom; will appear evident from these following Considerations:

(1.) Because *the many (a) Prophecies, foretelling a Glorious, Constant, and uninterrupted Visibility, and Universality of Christ's Church, not yet accomplished, do require such a Future State. For the Church hath been seldom gloriously visible, never constantly, and uninterruptedly so: neither hath it been at any time in possession of much above the sixth part of the known World; so far hath it fallen short of the Universality prophesied of in Scripture.*

(2.) Many *(b) Prophecies relating to the Temporal and Spiritual Happiness of Christ's Church, are not yet at all fulfilled, or only in part; and therefore there must be some Future State, in which they are to be accomplished. Such as those which foretel its perfect peace, prosperity, holiness, and the divine presence resting and remaining in it; which can by no Art be so interpreted, as to make out that they are already fulfilled.*

(3.) Many of *the (c) Types of the Old Testament, prefigure and signify such a State of Christ's Church and Kingdom: such as Paradise, the New World after the Flood, the coming*

(a) Psalm 2. 8. Isa. 2. 2---4. Micah 4. 1.

Mr. Mede Disc. 25. 29. 36.

(b) Isa. 11. 6---9. 65. 17---24. Ezek. 48. 35. Micah 4. 3.

Justin. Marr. Dial. cum Tryphon. Dr. Burnet's Theor. 4. 5. 7. Jurieu's accomplishment of prophec. Tom. 2. Chap. 18, 24. Grot. de Verit. Relig. Christ. 5. 18. Quædam vero etiam definite & sine conditione promissa, si impleta nondum sunt, adhuc possunt expectari. Constat enim, etiam apud Judæos Tempus, sive Regnum Messie durare ad finem seculorum.

(c) Jurieu T. 3. Ch. 19.

of the Israelites into Canaan, out of *Aegypt*, the Type of the Antichristian Apostasy ; their Return from their Captivity in Babylon, into a peaceable possession of their Land ; the Kingdom of (a) David, in which he was established upon his Conquest over the Heathens, and not until after many Troubles and Distresses ; wherein it was an Eminent Type of Christ's Kingdom, as it proceeded from weak, small and troublesome beginnings, to strength, and a lasting Peace, after great Victories over the Sons of Belial, and the Heathen Nations : This Kingdom is also Typified by (b) Solomon's Kingdom, and his Marriage, in the Book of Canticles ; and most eminently by the (c) Sabbatism, or Rest of God, in the seventh day, after six, for finishing his Works ; wherein the seventh Thousand Year designed for Christ's Kingdom, is evidently prefigured : for Christ's Kingdom being the main design of God, to be accomplished, in order to his Eternal Kingdom, and the chief means conducing to it ; was the primary thing in his intention from the beginning, and was not only foretold by all the Prophets, but was prefigured by the (d) Types, which shall be perfectly, and fully compleated in that State.

(4.) (e) Antichrist is not yet destroyed ; neither are the (f) Jews called, nor is the (f) fullness of the Gentiles as yet

(a) 2 Sam. 7. 8—29. and 23. 3—8. See the Notes on Chap. 14. 1.

(b) Psalm 72.

(c) See on Chap. 1. 4. and what follows in the next Note.

(d) Ezek. Chap. 40, (yc. Heb. 8, 5. 9, 9. 10. 10. 1.

(e) Dan. Chapters 2, and 7. 2 Thes. 2. 8.

Burner's Theory B. 4. 8.

(f) (f) Isa. 11. and 14. 1, 2. 25, 8. 56, 8. Chap. 60, 65, 17—25. Ezek. 28. 24—26. 35, 25—38. 37, 15—28, Hos. 3. 4, 5. and Dr. Pocock on the place, pag. 162. Zech. 9, 9—17. 10, 5—12. and Chapters 12, 13, 14. Amos 9. 11—15. Mic. 2. 12, 13. Rom. 11. 2 Cor. 3. 16. Grot. in Luc. 21. 24. Mr. Mede Ep. 17. and pag. 891, Monf. Jurieu's accomplishm. of prophec. Tom. 2, Chap. 17.

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come in ; nor are (a) all things as yet subdued unto Christ ; all which yet, according to plain Scripture, are to come to pass, some of them, before Christ's Kingdom, others before it be delivered up to the Father ; whence it is evident, that this Kingdom is not yet come, much less already past, as some imagine.

(5.) Christ is not yet come in his Glory, and therefore his Kingdom is not yet come : For the (b) Scriptures evidently distinguish betwixt Two Comings of Christ ; the one in a State of Humiliation already past, the other in a State of Glory ; and most commonly (c) joyn his Second Coming and his Kingdom together.

(6.) The Scriptures joyn the Resurrection, and the Coming and Kingdom of Christ together. Whence it is evident, that this Kingdom is not come ; because the general Resurrection is not past. For thus, 1 Cor. 15. 23, 24. Christ's coming plainly refers to his coming to the Kingdom, at the General Resurrection ; he having all the while from his Ascension, sat at the Right Hand of the Father, in the patient Expectation of this his Glorious Kingdom, Psalm 110. 1. Heb 10. 12. Rev. 1. 9.

(7.) There must be such a State, in which all things, even the inanimate parts of the Creation, are to be restored to their pure, primitive State ; that Christ's Redemption might be perfect and complete : For Christ died, and made an At-

(a) Psalm 110. 1 Cor. 15. 24--29. Heb. 2. 5--9.

(b) Compare Isa. 53. and 62. with many other places of Scripture : For there are twenty Texts which speak of his Second Coming to Glory, for one which speaks of his First Coming. See Mons. Jurieu. and Dr. Burnet's Theory.

(c) Matth. 16. 28. 25. 31. Luke 15. 13. 15. 23, 42. 2 Tim. 4. 1.

tonement and Reconciliation by his Blood, that he might carry on the great work of Redemption, through the several Ages of the World, to its full perfection. Now, that (a) Redemption consisting in restoring whatsoever the First Adam lost, there must be a Restitution of the whole Creation to its first State; or else Christ's Redemption will not be perfect. But of this more hereafter.

(8.) If the General Resurrection, and the Kingdom of Christ are the same; then the Arguments from the Justice, and Wisdom of God, and all the other general Topicks which are commonly brought for the proof of the former, will conclude as strongly for the latter: to which may be added; that it is agreeable to the Wisdom, Justice, and Goodness of God, that he should reserve some Age of the World for his own entire Reign in Righteousness, who had permitted the Devil, and Antichrist, to domineer in so many Ages of it; and that his Son should be visibly glorified in the sight of that very Earth, where he had been humbled, even to the Death of the Cross; and the last *Act*, or Period of the Oeconomy of his Exaltation, should be accompanied with the greatest Glory and Majesty; as the last *Act* of his Humiliation, was attended with the greatest Misery and Reproach: and that his Saints, who had undergone a long state of Misery and Persecution, should inherit (a) the Earth in prosperity, according to the promises of God; and the Wicked should suffer in a Visible State of Shame and Ignominy; and that for some long space of time, and not only for a single Day of Judgment; that Men might be deterred from sinning here, by the length of the punishment, and

(a) Rom. 8. 19—24. 1 Cor. 23, 21, 22.

(b) Burnet's Theor. 4. 5.

by the dishonour of it, which shall be notorious to the whole Creation; whereas the *Eternal State of the Damned*, is an *hidden State*; besides which, according to the general current of *Scripture*, there must be a *Visible Appearance of the Wicked, and the Good, at the general Retribution*; when God will display to the whole World the *Reasons and Grounds of his procedures*, and the whole *Scene and Contexture of his Providence*; that his *Wisdom, Justice and Goodness* towards his *Creatures* might be *seen, acknowledged, and admired by all of them*; to which the continuance of *Mankind, under a Visible State* for some considerable time, according to their *Demerits*, in the *Reverse of what they enjoyed here*: will very much contribute. *Psalms 73. Isa. 65. 13, 25. Dan. 12. 1, 2. Phil. 2. 9--11.*

(9.) It is agreeable (a) to the wonted procedures of *Almighty God*, that there should be a *state of prosperity to his Church upon Earth*. For he hath generally in all Ages punished on *Earth*, *seirce Tyrants, and Persecutors of his Church*; and given to it a *general Rest, after long, and tedious Troubles, Afflictions and Persecutions*; and that most commonly in the *Churches Extremity, which is God's Opportunity*: and accordingly, we may justly expect such a State, upon the *Destruction of Antichrist*; and that his *Fall is not far off*, because the two *special Witness-Churches of France and Savoy*, have been reduced to the utmost Extremity.

(10.) The *Oeconomy, Dispensation, or Fatherly Administration of this Kingdom*, which is *God's Household*, is placed by the *Apostle, Ephes. 1. 10. in the Fullness of Times*; that is, of *All Time*; which not being as yet expired, we may

(a) See Dr. *Homes's Resurrection revealed*, lib. 3. 5.

thence conclude, that this Kingdom is not yet come. For from the Consideration of *Mark* 1. 15. *Gal.* 4. 4. *Ephes.* 1. 10. and *Isaiah* 2. 2. it seems there were as if a *Line of Time* in Scripture, commencing from *Christ's First Coming*, called the *Fullness of Time*; and ending in his *second Coming*, called, the *Fullness of Times*, or of all such Times.

(11.) The Monarchick (a) Image in Daniel, is not yet broken to peices, but continues in its Feet, and Ten Toes, under the Papacy, and its Ten Kings; and therefore the Kingdom of Christ is not yet come, which is to destroy it. VVhich Kingdom also, as it is there described, cannot be Christ's Evangelical Kingdom, because that destroyed not Kingdoms, but converted them; nor his Kingdom of Eternity; because, according to Prophecy, this Kingdom is to be under the Heaven, and to fill the whole Earth, *Dan.* 2.

(12.) Very many Texts of Scripture cannot possibly be explained, at least in their Fullest, and most compleat Sense and Latitude, without supposing some such State. For even the first, and great Prophecy, *Gen.* 3. 15. concerning the bruising of the Serpents Head, is not yet fully compleated, nor will be, until Christ's Second Coming, when Sin and Death shall be utterly abolished, *1 Cor.* 15. Japhet's Tents (according to Noah's Prophecy, *Gen.* 9. 27.) have not been yet enlarged through the whole Extent of the Northern parts of the World; neither hath God yet perswaded Japheth and Shem, Gentile and Jew, to live together in the same Tents, or Church. The Promises to (b) Abraham (as they are explained by the Apo-

(a) See Dr. Beverley's Kingdom of Jesus Christ entering its Succession; and *Dan.* 2. and 7.

(b) Dr. Homes Resurrell, revealed, B. 3. 2.

stles) of such a Numerous Race as shall possess almost the whole VWorld, are not fulfilled in *their utmost Latitude*; as neither (a) some of *Jacob's Prophecies*, to befall *his Posterity in the last Days*, Gen. 49. particularly that Remarkable one, Verse 10. for the universal and compleat gathering of the people, both Jews and Gentiles, into one Body, is not as yet come to pass. And who can say, that the (b) *Prophecies* contained in the places quoted in the Margent, are as yet compleatly fulfilled; or that the First (c) *Petitions of the Lords Prayer*, can be well understood, without the supposal of such a Kingdom?

(13.) When the Apostles had received power (in which all necessary Gifts, Knowledge, as well as others, is included, Luke 24. 49.) by the Holy Ghost's coming upon them; the knowledge of Times and Seasons was bestowed upon them by God; which indeed it was not for them to know before, of themselves, and without the Spirit; which alone knoweth the Secrets of God; for which they were rebuked by our Saviour (Acts 1. 6-8.) and not for supposing such a Kingdom and Restauration. For in the first Sermon which the Apostle Peter made after the descent of the Holy Ghost (Acts 3. 19---26.) he plainly makes

(a) Dr. *Homes Resurrell. revealed*, B. 3. 2.

(b) *Numb.* 24. 17. *Deut.* 30. 3, 4, 5. 32, 36, 43. *Psalms* 1, 8. 22, 27---31. 46. 47. 7, 8, 9. 49, 14. 67. 68, 22---35. 72. 86, 9. 110. 149. *Very many places in the Prophets already quoted. The places in the New Testament which speak concerning Christ's Kingdom, and the World to come of the Messiah; and Luke* 19. 11, 12. 23, 42. *ἐν τῇ βασιλείᾳ τοῦ θύτου Kingdom. Acts* 3. 19---26. 1 *Cor.* 15. 24. See. *Eph.* 1. 21. *Heb.* 3. 5---9. 2 *Peter* 3. 13. *Revel.* 11. 15. See a *Treatise* written by Alstedius, entitled, *The Beloved City, or the Saints Reign. Mr. Archer of the Personal Reign of Christ. Dr. Homes's Resurrection Revealed. Dr. Burnet's Theory*, B. 4. *Dr. Beverley against Mr. Baxter. Monsieur Jurieu, and Mr. Claude Oeuvres Posthum.* Tom. 3. *Le Cinquieme Empire.*

(c) See *Dr. Beverley on the Lords Prayer. Mede Ep.* 52.

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mention of the *Times*, and appointed *Seasons* of (d) *Resistiti-*
on; or *Restoration*, and *Refreshment* to *Israel*; determining
also the *precise Time*, when this should come to pass; viz. at
the *second Coming* of *Christ* from *Heaven*, foretold by all the
Prophets; when the *sin*s of the converted *Israelites* were to be
blotted out, and they should have great comfort and refreshment
from the presence of *God* by *Christ's* return; referring to the
prophecy of *Moses* (*Deut.* 18. 15, 18, 19.) where it is fore-
told, that at the raising up, or coming of *Christ*, the *Israelites*
shall hear, or obey him, in all things, whatsoever he shall say unto
them; which perfect *Obedience* hath not been as yet paid un-
to *Christ's* Doctrine by them; and therefore the Words must
refer to some *Second Coming*; when, according to the *Te-*
nor of that, and other places of Scripture, the faithful *Jews*
shall be restored, comforted and rewarded; and the *Disobedient*
shall be destroyed from among the people.

(Lastly,) The Apostle, *1 Cor.* 15. 24.---29. plainly asserts,
that *Christ* shall have such a *Distinct* and *Peculiar Kingdom*
to himself, as that he may be said in the Exercise of it, not
to be subject to *God the Father*; and *God the Father*, during
that Kingdom, not to be all in all. Which cannot be understood
concerning him whilst he was upon *Earth*; because he was
then in a State of *Humiliation*, and *Sufferings*, being made low-
er than the *Angels*, and having taken upon himself the *Form*
of a *Servant*, *Phil.* 2. 7, 8. *Heb.* 2. 9: nor concerning him
as he is now in *Heaven*; because he is represented in Scrip-
ture in his present State, as sitting on the *Right Hand of God*;
whereby is denoted his enjoying and possessing, as the *Son*

(c) ἡρώτοι ἀποκατάστασις, Acts 3. 2. the same word used Acts 1. 6. by the
Apostles, when they proposed this question to our Saviour.

of Man, a Glory and Authority *next* to that of God the Father; and the Exercise of his Regal Office, as a Branch of his *Mediatorship*, as in *subjection*, and *subordination* unto him; and as in *expectation* of having his Enemies subdued by the Father, *Psalms* 110. 1. *Heb.* 10. 12, 13. Nor can this be understood concerning the *Kingdom of Eternity*; because then God *will be All in All*; And although Christ must Reign in his *Humane Nature* to all *Eternity*, yet that is not as *Mediator*, but as *God-Man* (a) *glorified with the Glory which he had with the Father before the World was*; in which State his *Humane Nature* is not to have a *proper and peculiar Glory* of it self; but one *in and with God, from him, and him alone*: And therefore this must be understood concerning *some State of his Kingdom* (called *1 Cor.* 15. 24. *The Kingdom*) in which Christ, as *Son of Man*, and *Mediator*, shall appear to Reign so *gloriously*, with such *Evidences*, and *Manifestations of Glory*, in and from himself, as that he may be said, *not to be subject to the Father*, but to have a *distinct Kingdom of his own*, although communicated from God the Father; in which he Reigns *freely and absolutely as King*, and not as a *Vice-Roy* limited by a *Commission*; and which was not to be *One* with his Father's Kingdom, until all things become *One* in him; when *Christ's Mediator Kingdom* is to cease; *A Mediator, not being a Mediator of One*. Now if there be such a Kingdom; and that Kingdom be not his *Mediator*, nor *Eternal Kingdom*; what Kingdom can it be, but that *Glorious Kingdom* we have been treating of; which is to *begin* (as the Apostle there intimates, and shall be shewn hereafter) *at the Resurrection*, and is to *end* when all things are subdued unto *the Son*; when he shall deliver up his King-

(a) *John* 13, 32, 27, 5, 24.

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dom in which the Saints had been *sanctified by him*, and prepared for Union with God ; according to the Tenor of that *admirable Prayer* of our Saviour (*John 17.*) the Pattern of his Intercession. *Q. E. D.*

" It is no where expressly said in Scripture, that *Christ* shall come *down upon the Earth* at the Day of Judgment ; but only that he shall appear *in the Clouds* (*a*) *over the Earth*, in the lowest part of the Heavens, into which he descends from the highest Heavens, Judging the World, and Reigning there with his Saints. *1 Thes. 4. 16, 17.*

* Τα χίλια ἔτη, *The Thousand Years* ; which are to be understood of a definite space of time ; as appears from the *Epocha*, and *Period* assigned to this *Line of Time* ; which is dated from the binding of the Devil, and ends in the loosing of him.

And the *Thousand Years* are to be understood *Literally*, and not *Prophetically*, reckoning each Day for a Year ; because all *Prophetical Time* will be at an end before the *Blessed Millennium* begins ; according to Christ's Oath (*Rev. 10. 6.*) that *Time should be no longer*, after the expiring of the 1260 Years, the *Times foretold by the Prophets*. Now if *Prophetical Time* be at an end before the *Thousand Years* enter ; then they must be *Literally*, and not *Prophetically* understood ; in which sense if they were to be taken, the *Glory of the Divine State*, in which God is all in all, would be deferred to so vast a length of Time, as could not rationally be supposed. But that this State is to last such a precise Number of Years, seems

(a) So ἐν τῇς νύκτας may be rendered ; compare *Rev. 5. 10.* and *Matth. 25. 21.* See Mr. Mather de Signo Filii Hominis ; and Dr. Homes *Resurrect. revealed*, 2.2.

to be plainly asserted by the *Apostle Peter* (2 Ep. 3. 8.) who discoursing concerning the *Day of Judgment*, delivers this remarkable *Axiom*, (of which he charges those he wrote to, to take special notice, as of a thing very observable) viz. *That one Day is with the Lord as a Thousand Years, and a Thousand Years as one Day.* In which place the *Apostle* answers an Objection which he foresaw would be made by some *Scoffers* in the last Days, against the coming of *Christ* to dissolve this present World, and make a New One; and tells them, that this should certainly come to pass at the *Day of Judgment*.

But lest his meaning should be mistaken, he says, that by the *Day of Judgment*, he does not mean a single ordinary Day, but a Day in the mysterious Account, and Reckoning of Almighty God, who made all things in Number, as well as in Weight and Measure; and had ordained accordingly, that a Day in his Account should be reckoned as a Thousand Years, and a Thousand Years as One Day; and therefore that the *Day of Judgment* being One of the Lord's Days (called frequently the *Day of the Lord* in Scripture) must consist of a Thousand Literal Years; and a Thousand Years (when spoken of with relation to some mystical Day, or Time of the Lord) must be accounted as One mystical Day; comprehending a Thousand Years of common Account. And also he further intimates, that the Days of the Lord (in which he perfected the Work of the Creation, and rested from it) being Seven, there must consequently pass before the Day of Judgment, six Thousand Years, or six mystical Days; and that the Day of Judgment must accordingly last a Thousand Years, which should be a Day of Sabbathism, or a Thousand Years of Rest or Peace, and of Sanctification or Righteousness; in correspondence to Gods resting on the Seventh Day, and blessing, and sanctifying it.

And this Interpretation of the place is not only agreeable to

to the Traditions (a) of the Jews, to whom the Apostle wrote; and to the Sentiments of the Primitive Christians; but also may be strongly enforced from the Circumstances of the Text it self. For if this were not the sense of the VVords, and it contained only this plain Natural Truth, that Time is nothing to Eternity, why should so solemn an Admonition be prefixed to it? VVhich is also a sense nothing proper to the scope of the Apostle; who was to answer the Objection of the Scoffers; and to comfort the Christians under the delay and long-suffering of God; and to excite them to look for it, and hasten unto it; to which end it was no ways proper to tell them, that each Natural day of the Year, was with the Lord as a Thousand Years; which would but have encreased their impatient expectation; and would withal not have answered the Objection of the Scoffers; because there might be, for all the Apostle had asserted, many Thousand Years before the Promise of his coming should be fulfilled. VVhercas the other Interpretation, affords Hope to the Christians, that things should not always continue as they were, but that this wicked World should be at last destroyed, and a New One succeed it; wherein they should be found of Christ at his coming, in peace, that is, in a state of rest and peace, to their good and prosperity; according to what the Apostle Paul had written unto them in his Epistle to the (b) Hebrews; where, besides the Rest from the VVorks of the Creation; and that promised to the Israelites in the Land of Canaan; he makes mention of another Rest, which he calls a certain limited Day, wherein another kind of Rest is to be expected; plainly intimating the Day of Rest in the Times of the Messias, or a Sabbathism (as the word ought to be translated, verse 9.) that is, a

(a) Mede's Works, pag. 609. Grot. in loc. Ainsw. on Gen. 1.31. Burnet's Theol. B. 3, 4, 5, 6.

(b) Especially in the 3d and 4th Chapters.

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Seventh Thousand Years of Peace and Righteousness, after six Thousand of Labour, Misery and Sin ; for, (according to the Key of Mystical Knowledge given by the Apostles Peter and John) after a (a) Millenary Week, the Everlasting Sabbath shall commence.

And further, this *Number* is to be taken literally, because by it is signified a *State of Perfection* ; a *Year* being the perfect Revolution of the *Sun* ; and a *Thousand*, being a perfect *Number* ; and the perfection both of *Time* and *Numbers* concurring in a *Thousand Years*. For a *Thousand Years* is a *Cube* (b) of *Time*, whose *Root* is *Ten* ; whereby is signified a steady, uninterrupted, and permanent *State*, of which a *Cube* is the *Symbol* ; and withal a perfect one, to which no other *State* is to succeed, but is to be swallowed up in the perfection of *Eternity* ; as the *Number Ten* is a perfect *Number*, beyond which there is no simple *Number*, and comprehends all simple *Numbers* in it.

Whence it is, that *Man*, being a *sinful* and *imperfect Creature*, could never arrive to the *Term* of a *Thousand Years* (as *Jachiades*, a *Jew*, has observed on *Dan. 7. 25.*) the period of a perfect *State* upon *Earth* ; which the *First Adam* could not reach (for if he had, he had been probably translated into an *Immortal State*) nor any of the *Sons of Adam* during the *Old World* ; but is proper only to the *Sons* of the *Resurrection* in the *New World* of the *Second Adam*, or the *Messias*.

(a) Ep. Fell's *Sermon* on 2 *Pet. 3. 3.*

(b) For it arises out of the multiplication of *Three Tens* ; *Two Tens* multiplied, making *100 Years* ; and *100 Years* multiplied by the *Third Ten*, amounting to *1000 Years* ; which is a *Cube* of *Time*. See *Meurfi Denar*, *Pythagor.* and *Dr. Moore's Cabala* ; *Oper. Philosoph.* Tom. 2. pag. 500, 501, 530, 532, 557, 558, 559, 561.

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5. But the ¹⁷ rest [or remnant:] of the dead [i. e. those who were slain by the Sword of Christ's Mouth, Chap. 19. 21.] lived ¹⁸ not again, ¹⁹ until the Thousand Years were finished. This [living again of the Saints and Martyrs] ²⁰ is the first Resurrection, [of Life, John 5. 29. 1. Thes. 4. 15, 16.]

²¹ It is plain from what hath been observed in the foregoing Annotation, that the Day of (a) Judgment mentioned in the Doctrinal parts of Scripture, is the same with the Thousand Years Kingdom of Christ; Day (b) often signifying in Scripture a long space of Time, and not only a single Day. And therefore, seeing that the Wicked are to be judged as well as the Good, they must be here meant by the rest of the Dead; who are evidently the same with the Wicked People slain with the Sword of Christ's Mouth, Chap. 19. 21. the same Expressions being used in both places.

²² The Wicked indeed live again, when they are raised to Judgment; but because they rise only to Shame, and Everlasting Contempt, (as the Prophet Daniel speaks, Chap. 12. 2.) and lie as dead, or slain under the condemning power of Christ's Gospel, the Sword proceeding out of his Mouth; and shall never live a Life of Happiness; therefore are they represented here as dead (c) Men, which lived not again; and accordingly, they are seldom mentioned in the general Discourses in the (d) New Testament about the Resurrection.

(a) See Mr. Mede, pag. 531--537. 571--573. 577--580, 602--519. Ep. 15. 22 and Book 5. And Dr. Beverley of the Universal Christian Doctrine of the Day of Judgment. Matth. 25. 31, 34. Luke 19. 12--27.

(b) John 16. 26. Heb. 3. 8, 9.

See Mr. Mede in the places quoted, and pag. 86. and Mr. Mather de Signo Filii Homini

(c) See Matth. 8. 22. Luke 15. 32. 1 Tim. 5. 6. 2 Peter 3. 7. Jude 12.

(d) Neither in the 19th of the Corinthians, nor 1 Thesal. 4.

They are represented during the *Thousand Years*, as in a dead, spiritless, and *inactive State*, lying under the *Judiciary Sentence of Condemnation*; and the *perdition* which the day of *Judgment* shall bring upon ungodly men, 2 Pet. 3. 7. upon the expiring of which, they become active, gather to Battle, and compass the Camp of the Saints, Verse 8, 9.

²² This refers to the *Resurrection*, and *living again* of the *Saints and Martyrs*, mentioned in the Fourth Verse; who are the *Children of the Resurrection*, Luke 20. 36. and the *dead in Christ that shall rise first*; whose *Resurrection* hereupon is called *The First Resurrection*; i. e. the *Resurrection* of those who shall *rise first* at the beginning of *Christ's Kingdom*, and who are to have a *Second Resurrection* (as it may be called in the sense that (a) word may be taken, *Lament.* 3. 63. *Heb.* 11. 35.) when they, together with the living *Saints*, shall be *caught up*, to be ever with the Lord in his *Eternal Kingdom*; to which *their first Resurrection to Glory* is a preparative: there being *Four several Resurrections* (as they may be called) in Scripture.

(1.) To a *Life of Grace*, and of the *Divine Spirit* here.

(2.) Of *separate Spirits* with *Christ*.

(3.) The *Resurrection* to a state of *Glory* in *Christ's Thousand Years Kingdom*.

(4.) The State they are *caught up*, to when they are united to *God* in an *endless Life* to all *Eternity*.

For as the *Change* the *Living Saints* are to undergo, may be called a **Death*; so may their being *caught up* be called a *Resurrection*.

(a) Gtōt. in Apocal. 20. 3.

Id est de Resurrect. cap. 41. qui ab adventu Domini deprehenduntur in carne, necesse est compendio moris per demutationem expuncta concurrere cum resurgentibus.

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But because *the Wicked* (a) shall rise at the same time with *the Just*, and they both shall appear together at *Christ's Tribunal*; therefore is *their State* here accounted for together with that of *the Just*; and *the Resurrection* not mentioned until that be declared; although it is not properly a *Resurrection* (which word when it is used simply, and absolutely, as it is here, signifies usually *the* (b) *Resurrection of Life*) but a *Death*.

6 *Blessed* [in a most especial manner, because he waiteth; and cometh to the end of Times; and the beginning of Christ's Kingdom, *Dan.* 12. 12.] *and holy* [for they also are of the Number of the Saints, who are not perfect without them, and shall at last be caught up with them, *1 Thes.* 4. 15, 17. *Heb.* 11. 40. *1 Cor.* 15. 51, 52. *Isa.* 4. 2, 3.] *is* " *he* [i.e. they which are alive, and remain unto the Coming of the Lord, *1 Thes.* 4. 15, 17. *Isa.* 4. 2, 3.] *that hath* [although but a] *part* [or share,] *in the first Resurrection* [and not an entire possession of the whole Happiness, and Glories, of that blessed State of Life and Reign with Christ, until they are caught up unto him, *1 Thes.* 4. 17.] *on such the* " *second Death* [in the Lake of Fire and Brimstone, *Verse* 14, 15. *Chap.* 21. 8.] *hath no power* [at all, for they being the Living, shall always live, and having part in the first Resurrection to Life, shall be found in the Book of Life, *Dan.* 12. 1. *Ezek.* 47. 9. and the 15th Verse of this Chapter;] *but they shall be Priests of God* [i.e. Holy, and dedicated to his Service alone,] *and of Christ* [enjoying the full benefit of his Redemption, in White, Priestly Robes of Righteousness, washed in his Blood, *Chap.* 1. 16. 5, 12. 19, 8, 9.] *and shall reign* " *with him a Thousand* " *Years* [i.e. shall enjoy a pure, peaceable, and glorious Church-State, and be a Political Body upon Earth, governing the whole World for a Thousand Years, according to the Laws of Christ's Gospel, by

(a) *Dan.* 12. 2. *Matt.* 25. 31. *John* 5. 29. *Acts* 24. 15. *2 Cor.* 5. 10.

(b) *Luke* 14. 14. 20, 35, 36. *1 Cor.* 15.

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virtue of his Power, and in relation unto, and dependance on him, *Dan. 2. and 7th.* See Notes on Verse 4.]

* If the Sons, and Children of the First Resurrection be the Saints, and Martyrs, who rise first, and come with Christ in his Kingdom; then the *He, or Body of Men*, (as the Article $\alpha\iota\tau\omega\gamma\epsilon\iota\alpha$ often signifies) here mentioned, must be the (a) ($\alpha\iota\tau\omega\gamma\epsilon\iota\alpha$) *The We living, or the Generation of Saints and Believers* (such as the Apostle was) who shall be alive upon Earth at Christ's Coming, and shall never have Died, or fallen asleep in the Lord; but shall have been kept (b) alive, and preserved, as a Remnant (therefore called $\alpha\iota\tau\omega\gamma\epsilon\iota\alpha$) in the Judgment, and Burning, the Battle, and Fire of the last Day; because there are no other Saints mentioned in Scripture, who can be said to be partakers of the Resurrection.

And they are properly said to have but a part in the first Resurrection; because they shall only be changed at the first Resurrection, when the Dead in Christ rise first; but shall not have such spiritual and incorruptible Bodies, and put on such Immortality, as the Dead Saints raised to Life, have at the very first moment of their Resurrection, until they are caught up in the Clouds, to meet the Lord in the Air, so as to be ever with him, *1 Thes. 4. 17. 1 Cor. 15. 52.* Who are also here very remarkably placed in their due order, according to Doctrinal Scripture; viz. after the Resurrection of the dead Saints to life, and the Resurrection of the dead Wicked, to condemnation; who rise together; Whereas the living Saints are not caught up (which may be called a Resurrection) until afterwards, *1 Thes. 4. 15, 16, 17.*

(a) *1 Thes. 4. 15, 17. 1 Cor. 15. 51*

(b) *Isa. 4. 3. 1 Pet. 3. 7.*

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Which will appear more plain from a close, and due consideration of what *Doctrinal Scripture* hath delivered concerning the *Resurrection* ; in which it is asserted,

(1.) That *Christ is the (a) First Fruits* of them that *sleep* ; from whence it follows, that the *Saints raised*, may be very well meant by the *Harvest* (*Rev. 14. 15.*) before which the *First Fruits* were wont to be offered under the *Law*.

(2.) The Apostle asserts, *1 Cor. 15. 22, 23. 1 Thes. 15, 16.* that there shall be an *Order* observed in the *Vivification*, or *Resurrection of the Just to Immortality*, and *Incorruptibility* ; in which Sense the *Apostle* must be understood, *1 Thes. 4. 16.* where he says, that the *Dead in Christ* shall *rise first*, that is, to *Incorruptibility* ; for otherwise, if *Resurrection* be to be taken simply, and absolutely, the *Just* do not rise before the *Unjust* ; nor are the *living Saints* changed after them ; but all of them rise together in the same moment, *1 Cor. 15. 52.*

(3.) The *Bodies (b) of the Dead Saints* are *first raised*, and that *incorruptible*, at the *Descent of Christ from Heaven with a shout* ; and being *caught up into the Air*, are united to their *Spirits* ; and then *they come*, or are *brought along with Christ*, at his *Revelation*, and *Appearing in his Kingdom*.

(4.) The *Living Saints* are (c) *changed indeed*, at the *same moment* that the *Dead Saints* are *raised* ; but they are not

(a) *1 Cor. 15. 20, 23.*

(b) *1 Cor. 15. 52. 2 Cor. 5. 4. 1 Thes. 3. 13. 4, 14---17. 2 Thes. 1. 7. Jude*

14.
(c) *1 Cor. 15. 52.*

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caught up to an *Incorruptible* and *Immortal* State until afterwards; as the Apostle expressly asserts, *1 Thes. 4. 16; 17.* where he says, that *the dead in Christ shall rise first*; and that *then, or afterwards* (for so the word ought to be translated here, as it is *1 Cor. 15. 23.* that the Apostle might not seem to contradict what he had said just before concerning the Dead rising first) *the surviving Saints, should be caught up in the Clouds, to meet the Lord in the Air, to be with him to all Eternity in Heaven.* Which is also asserted by the Apostle at the *15th Verse*; where he says, that *the Saints, who shall be alive at the Day of Judgment, shall not prevent them which are asleep*; that is, shall not rise before them, or shall not (a) attain the same State of *Incorruptibility, and Immortality*, they shall enjoy at the very moment of the sounding of the last Trump, until afterwards; which distance of Time is not determined by the Apostle; and may be many Years for ought that is asserted in this place by him; because the same word is used *1 Cor. 15. 23.* concerning the distance betwixt *Christ's Resurrection*, and that of *the Dead Saints*; which is now, almost the space of *seventeen hundred Years.* And although the Apostle, *1 Thes. 4. 17.* seems to assert, that *the Living Saints shall be caught up together with the Dead Saints*; yet those words must not be so understood; as if *the Living Saints* were caught up, at the same moment that *the Dead Saints rise*; for then the Apostle would contradict himself; but must be understood according to the acceptation of the word (*ἀμα*), *Rom. 3. 12. viz.* that they shall be caught up in their own Order and Time, as well as the other, and be in the like State with them; or else do rather refer to the last joynt Ascent of both together, into the higher Regions of the

(a) ὅτι μὴ φθάσωμεν, nequaquam assequemur, sive attingemus, Ludov. de Dicu.

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Air (the appearance of Christ hitherto having been perhaps in some lower parts of it) in order to their being *for ever with the Lord.*

This, and such like Parallels betwixt the *Doctrinal* and *Prophetical* parts of *Scripture*, as to this Point of the *Resurrection*; did incline me to understand it in a *literal Sense*; which I was for a long while averse to, (as I since find Mr. (a) *Mede* was) until by a more close consideration of what Dr. *Beverley* hath discoursed on this Point; I was fully convinced.

" By *Second Death* is meant *Final, Eternal Punishment*; to distinguish it from the *First Death* of the *slain* with the *Sword of Christ's Mouth*; for at the very beginning of Christ's Kingdom, the *Wicked* are *slain* by the *Conviction, Sentence* and *Condemnation* of Christ's Gospel, and Appearance; which is called, *the making of his Foes his Footstool*, *Psalms* 110. 1. *1 Cor.* 15. 25. *Rom.* 16. 20. *H. b.* 2. 5--9. whereby the first Act of Christ's Regal Power, at his first sending of the *Rod of his strength* out of *Zion*, to bring his *Enemies* under the *Footstool of his Throne*, seems to be signified; under which they lie in a state of *Death*, that is, *Condemnation*, and *Inability to act any thing* against Christ's Kingdom, until the *Thousand Years* are accomplished; when they are permitted to break forth into *open Enmity* and *Hostility*; and are at last utterly subdued, and cast into the *Lake*, to suffer *Eternal Punishments*; and the Son shall put down (*καταργήσῃ*) or abolish, and bring to naught, all his *Enemies*; even *Death it self*, the last *Enemy* to be subdued, *1 Cor.* 15. 24, 26.

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But those who are *partakers in the first Resurrection*, being found alive at Christ's first appearing in his Kingdom, are continued in that State; and suffer no Death at all; neither the first, proceeding from the Convictions of Christ's Gospel and Judgments; nor the second, of final Condemnation.

“ They may be said to *Reign with Christ*, in the sense that we are said to be crucified *with Christ*, and to *live with him*: for the *Personal (a) Reign of Christ upon Earth*, cannot be proved from Scripture; whatsoever *Glorious Appearances* may be of his *Humanity*, from *his Throne in the Clouds*; and the *possession of the Kingdom* is given to the *Saints in Daniel*: of which more hereafter, as occasion offers.

“ Here it may be observed,

(1.) That the *same individual Thousand Years*, are meant throughout the whole Chapter; as appears from the *Greek Article (τὰ)*; whereby, reference is made to each foregoing *Thousand Years*, and it is shewn that they are the same. For *Satan* is bound a *Thousand Years*, Verse 2. and is restrained, Verse 3. from *deceiving the Nations (τὰ χίλια ἔτη)* during the *same thousand Years*: The *Dead Saints and Martyrs* live and *Reign with Christ (τὰ χίλια ἔτη)* for the *same space of Years*, Verse 4. during which also, the *Wicked* are in a state of *Death*, Verse 5. The *Living Saints* are *partakers in the first Resurrection*, during a *Thousand Years*, Verse 6. at the End of which *very Thousand Years*, *Satan* is loosed, Verse 7. Whence it will follow, that the *Thousand Years* during which

(a) See Dr. Homes; and Mr. Mather de Signo Filii Hominis.

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Satan was bound, are the same with those, during which the *Living Saints* Reigned with *Christ*; and that they are the same with the *Thousand Years* assigned to the *Dead Saints* raised, and the *Dead State* of the *Wicked*; because they which agree in one Third, must agree amongst themselves.

(2.) That there are but three sorts of Mankind to whom the *Thousand Years* are assigned; viz. The *Dead-raised, Saints* and *Martyrs*: The *Dead Wicked*, raised to a *Spiritual* and *Political Death*: and the *Living Saints* changed: for there are only so many parts, or sorts of Mankind, in the state of the *Thousand Years*; and it is not assigned to any *Living-Wicked*, who shall live wickedly, and then die; because whatsoever liveth at all, shall live, Ezek. 47. 9.

7 And when the [foregoing] *Thousand Years* [during which he had been bound, and restrained from deceiving the Nations, Verse 2, 3] were expired, *Satan* shall be ⁴ loosed out of his Prison [i. e. his close Restraints from all power and liberty of Temptation shall be taken off,]

⁴ *Satan*, who was always a Prisoner, and in everlasting Chains under Darkness, unto the Judgment of the Great Day, was more peculiarly restrained, during the *Thousand Years*, from all power of Temptation; which he had exercised, notwithstanding his Chains of Darkness, from the time of his Fall from his first Estate, until then; when he was closely confined by the Glorious Appearance of *Christ*, and his Kingdom, in the New Heaven and Earth: but when that Appearance was withdrawn from the New Earth, then *Satan* was, as it were, loosed, and at liberty to tempt; which he could not do, whilst the Holiness, Righteousness, Truth and Justice of *Christ's Kingdom*, appeared in their full Power and Glory.

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8 And shall go out [of his Prison, and Restraints to and from the Earth, seeking whom he may devour,] to deceive the ¹⁶ Nations, which are in the four * quarters [or Corners] of the Earth, Gog ²¹ and Magog [i. e. the Enemies of God and his Christ, Ezek. 38. 2, 3. 39, 8. Rev. 19. 18, 19, 21.] to gather them together [from all parts,] to ¹⁸ Battle [i. e. to oppose, persecute and destroy Christ's Kingdom upon Earth:] the ²⁰ number of whom is as the Sand of the Sea [i. e. exceeding great, Ezek. 38. 8, 9, 15, 16.]

¹⁶ EDVH, (a) that is, Gentiles, or Aliens, from the New Jerusalem State; banished, as it were, from that happy Society, into the Four Quarters, or Corners of the Earth; and living there as without God, in the New World of the Messiah; believing indeed, but as the Devils do, with trembling, which is a Spiritual Death; who were typified by the Hamonah, and Multitude of Nations, Ezek. 38, 8, 9. 15, 16. 39, 11, 16. who are to come up against the New Jerusalem, in the latter Days, after the Resurrection, Conversion, and Return of the Jews, and their Union with the Gentiles into One Church; as appears from Ezek. Chapters 35, 37, 38, 39.

Now whatsoever is meant by these Nations in Ezekiel; it is plain, that in this place they can be no other than some of those to whom the Thousand Years are here assigned, who are the whole of Mankind: and seeing that it cannot be supposed that the Saints of any kind can be possibly engaged in such a design, against Christ's Kingdom, (as being the saved, and healed, the Living, the Sons, and Partakers of the first Resurrection, and secured by Christ, the Second Adam, in a State of Righteousness, who will lose none that are his, as the first Adam did) it will follow, that by these Nations must be

(a) Grot. in Matth. 5, 7. Eph. 2. 11, 12.

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understood, the remnant slain, the rest of the Dead, who lived not again, or the Dead Wicked, raised to a state of Condemnation, and continuing under the Awe and Terror of it, during the Glories of Christ's Kingdom; who are now stirred up by Satan, their Head and Ringleader, to attack the Camp of the Saints upon Earth; whom he thought he might easily overcome, now the more immediate Presence and Assistance of Christ was withdrawn from them. And to this sense agree many Expressions in Ezekiel, who calls them the Multitude, or Nations of the Dead (Chap. 39. 8--17.) and also the general scope of this Chapter, which has a relation, as is granted by all Interpreters, to what will come to pass at the last Judgment, and the Resurrection.

* In the Four Corners, or Angles of the New Earth, which is represented as a square City, or Camp; without which, as it were, at the Four Angles, and Corners of it, the Wicked are placed, here and Chap. 22. 15. in allusion to the Custom amongst the Jews of executing Offenders without the Camp, and City; and of excluding and excommunicating all unclean persons out of it, Numb. 5. 1--4. Heb. 13. 11, 12, 13.

† This is a plain proof, that these Nations are typified by the multitude of the Dead, in Ezekiel; who calls them Gog, and the Land of Magog; by which the (a) Northern, and Scythian Nations are understood, in Scripture; a Type of the Enemies of God's Church and Kingdom, prophesied of in Old Time by the servants of God, the Prophets of Israel, un-

(a) Ezek. 32, 26, 38, 15, 33, 2. The Mogul-Tartars above the Wall of China, are called so by the Arabian Writers. Dr. Hyde. *Epist. de mensuris Sinenf.* See Mr. Mede, pag. 574. and Ep. 41.

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der the Names of such Nations as were the Chief Enemies of the Jews, in the particular Times of each Prophet, *Ezek. 38. 17.* So that *Gog and Magog* seems to denote the whole multitude of God's Enemies in each Age; which admirably agrees with what hath been discoursed already; to wit, that these Nations are the Wicked dead of every Age of the World, raised to Condemnation.

" This Battel is distinct from that at *Armageddon*; which was before the *Thousand Years*. Neither will it appear incredible, that the Fain Angels, and the Damned, should again attempt such a Design; and that after they had experienced the power of Christ's Wrath for a *Thousand Years*: If we consider, that the Devils retain the same Enmity against God, notwithstanding their many Ages of Punishment, and their Expectation of an *Eternal Doom*; and that this Attempt was under the wise Permission, and Order of Almighty God, at a time when his more immediate Glorious Presence was withdrawn from the *New Earth of his Saints*, and the *Laodicean State of Coldness and Indifferency*, to the Glories of Christ's Kingdom, began. For the *Wicked Nations*, as they went down to Hell (according to the Expressions of *Ezekiel*, Chap. 32. 26, 27.) with their Weapons of War; that is, with the same Enmity to Christ in which they lived; and laid their Swords under their Heads, in a readiness to act the same Wickedness over again; so are they raised with the same Passions, only the more enraged for their Punishments; and may very well be supposed out of Envy and Revenge, for their long confinement under a State of Punishment and Infamy, to engage in this Attempt.

" Although the Number of the Wicked, who shall be raised to Condemnation, will be very great; yet there will not be any inconvenience to our Assertion from thence, as if the Earth would be incumbered with so vast a Number of wicked per-

persons; because no very great space will be required for their confinement; if that be true, which is asserted by Sir William (a) Petty; That half the Island of Ireland, would afford not only Footing to stand upon, but Graves to lye down in, for the whole Number of Men now living, and also for those that have died since the beginning of the World. To which may be added, that their Bodies shall be spiritual; they being to partake of the spirituality of the Resurrection, although not of the Purity and Blessedness of it.

9 And they went up [in Battle array, 1 Kings 10. 1. from the Quarters and Corners to which they were confined,] on the breadth of the Earth [i. e. to assault the Kingdom of Christ, which had spread it self over the whole Earth, Isa. 8, 8. 49, 6. Psalm 72. 8.] and compassed [or besieged] the Camp^s of the Saints [who reign with Christ, Verse 6,] and the^s beloved City [i. e. they endeavoured to destroy Christ's Kingdom, and the New Jerusalem State on Earth. See on Chap. 21. 2, 3.] and^s [or, but] Fire came down from God out of Heaven, and devoured them [i. e. they were suddenly, and miraculously discomfired by God, and most severe Judgments were inflicted upon them, by God's fiery Wrath and Indignation, Ezek. 38. 22, 23. 39, 6, 9, 10.]

A Metaphor from the Camp of the Israelites in the Wilderness; a Type of the Church and Kingdom of Christ. See Ainsworth on Numb. 2. 27.

¹⁰ Jerusalem is called God's Beloved, Psalm 60, 5. 108, 6. which was a Type of the New Jerusalem State, the Holy City, the Bride, and Beloved of her Husband, Chap. 21.

(a) See his Essay in Political Arithmetick, concerning the Growth of the City of London.

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²² The Israelites are represented by Ezekiel (Chap. 38. 11.) as living in *unwalled Villages, without Bars and Gates, safely, and at rest*; when they shall be invaded by Gog, that is, the *Heathen Nations*, out of whose Captivity they are to be brought. And in such a Posture may the Saints upon Earth be well presumed to be, after the *Thousand Years*; when the *Laodicean State* (is hath been before observed on Chap. 3. 14.-21.) begins; in which, through a long continuance of Glory, and Prosperity, the Saints upon Earth began to be less Zealous, and did not so ardently desire to be caught up to Christ, and be forever with him, as they had before done.

17 And the Devil that deceived them [or the Deceiver of them, and that from the beginning, John 4. 44. 1 John 3. 8.] was [without any Tryal, as being taken in the very Fact, and having been a notorious Murderer, and Lyar from the beginning, and the Father of all Sin, and Enmity to Christ's Kingdom;] cast [immediately,] into the ³³ Lake of Fire and Brimstone, where the ³⁴ Beast, and the False Prophet are [who were before cast into it, Chap. 19. 20.] and shall be tormented day and night for ever and ever [i. e. he was adjudged upon undeniable Evidence of Fact, to a State of utter inability of acting against God and Christ, and to extreme Torments to all Eternity, without intermission.]

³³ He, and his chief Agents, are condemned to the same punishment; having no remains of any Power left, no more than there is of a thing which is consumed by Fire; for the Devil shall not be only held in Chains, as formerly, but all his Power, and Authority, shall be utterly abolished. *Grotius in locum, & in Cap. 19, 20.*

³⁴ From hence it appears, that Gog and Magog is not *Antichrist*, as some have thought; because *Antichrist* was in the Lake before their Discomfiture and Condemnation.

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14. *And I saw a ³⁵ great white ³⁶ Throne: [i. e. a Representation of the last, and great Act of Judicature, in which all Enmity was destroyed, and the living, remaining Saints, were caught up to the Lord, to sit with him on his Throne; and all which belonged to Christ's Kingdom, were fully sanctified, and glorified, and prepared for Union with God to all Eternity, 1 Cor. 15. 1. Thes. 4. Rev. 3. 21.] and him that sat on it [i. e. Christ, Matth. 25. 31. Acts 17. 21.] from whose ³⁷ Face [or Presence, upon the Declaration of his Will,] the [³⁸ New] Earth, and the [³⁹ New] Heaven, fled ⁴⁰ away [or disappeared, at his Rebuke and Command,] and there was found no ⁴¹ place for them [i. e. they were utterly abolished, and annihilated; Psalm 37. 10. Dan. 2. 35. Rev. 12. 8.]*

³⁵ It was a great Throne, because all who had overcome, were to sit with Christ in it; and the whole World was to be finally Judged at it: and it was White, to shew the Glory, Sanctity, and Purity of Christ's Justice, and of the State in which the Saints were now to be invested; who at this great and last Session, are caught up together into the Air, to be with Christ for ever, after they had Judged the World with him.

³⁶ From the Appearance of this Throne, and the following Judgment, it may be concluded, that this was the Laodicean State of the Church, according to the importance of the Word, which signifies the Judging of the People. See on Chap. 3.

³⁷ Face, signifies a stedfast Will and Purpose, shewn by Gestures, or other Signs and Circumstances; as the word is taken, Luke 9. 51-53.

^{38 39} These must be the New Heaven, and New Earth, whose Description is given in the following Chapter; because they fly away after the Expiration of the Thousand Years, which is the space of Time allotted to the Duration of the Reign and Kingdom of Christ, and of the Holy City, prepared

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red as a *Bride*, the *New Jerusalem*; which are to be, not in the *Old*, but the *New Heaven and Earth*; as will plainly appear to any one who compares this Chapter with the following, wherein (as is all along observed) are such Descriptions given of the *Thousand Years Kingdom of Christ*, as can agree to no other but a *New Heaven*, and *New Earth*, in which dwelleth Righteousness.

³⁹ This *New Earth* flies away, but the *Old One* is to be dissolved by *Fire*; of which, *flying away*; is not a proper Expression.

⁴⁰ The Psalmist expresseth the *Death of a Man*, by his place knowing him no more, Psalm 103. 16. But when it is said, *That no place is found for a thing*, thereby seems to be denoted its utter annihilation, and withal the impossibility of any other thing succeeding in its place, because there is no place remaining, into which it should succeed. Whence it follows, that this is the *Last Heaven and Earth*; and that no *New Ones* are to succeed it; and that nothing else shall remain after it but the *Eternal Kingdom of God, All in All*, in the highest Heavens, and the Lake of the Damned.

12 And I saw the ⁴¹ Dead [in Trespasses and Sins, who had lain in an unactive State of Infamy, during the Thousand Years, and were afterwards discomfited by the Fire of God, which came down from Heaven; Verse 5, 9.] small ⁴² and great [i. e. all sorts, and the whole Race of them; Chap. 19. 18.] stand before God [to be judged by him,] and the ⁴³ Books [of God's Omniscience, Mens Consciences, and the Law,] were opened [i. e. Mens Actions, and God's Knowledge of them, were made manifest.] and ⁴⁴ another Book was opened, which is the Book ⁴⁵ of Life, [viz. the Lamb's Book of Life, from the Foundation of the World, Chap. 3, 5. 13, 8. 17. 8, 11, 27.] and the [Wicked] Dead [raised to Condemnation, and discomfited by God's severe Judgment and Indignation; and now brought all together to receive their final Sentence,] were judged

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judged out of those things which were written in the books, according to their [own wicked] Works [which were not also found written in the Book of Life, Verse 15.]

" Hence it appears, that this is the Judgment of the Nations, the Gog-Magog, who were discomfited, Verse 9. because they are called, the Dead, in Ezekiel, and the slain, and Dead in this Prophecy.

" Hence it also appears, that these are the Kings, and their Armies, mentioned Chap. 19. 18, 19. who are the slain, and the all men, small and great; viz. the whole Race of wicked Men.

" A Metaphor (a) taken from the Rolls and Records of Courts of Judicature; and from the Registers kept by the Eastern Kings, of the Actions of their Reigns; whereby God's exact Justice, and the perfect Knowledge which he hath of all Mens Actions, is set forth; and the evident Conviction which will attend the procedures of that Great Day, Matth. 12. 36. 1 Cor. 4. 5.

" This is the Book of Election, and Predestination, belonging to the Living in the New Jerusalem State; which is represented as One single Book; because it depends upon One single Decree of God, and One single Cause of that Decree, viz. the free Grace, and Good Pleasure of God in Christ, Acts 13. 48. Rom. 8. 28, &c. Eph. 1. VVhereas the Books of Reprobation are many; because that depends upon the many Evil Actions of Men; which, Justice particularly weighs and

(a) Dan. 7. 10. Esth. 6. 1. 74. 65. 6. Malach. 3. 16.

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considers ; and upon the *Multitude* and *Diversity* of *Sinners*, which are to be *convicted* and *condemned*, according to the *Sins* each of them had particularly committed ; So that there is to be, as it were, a *particular Book of Conscience* for each of them. And it is *Another* (*ἄλλο*) *Book*, or a *Book of another sort or kind* ; to shew, that the *Elect* shall be *justified*, and *saved* by *Free Grace*, and not for their *Works* ; nor even according to their own *Works*, but those which *Christ* had wrought in them.

13 And [or for] the Sea⁴⁵ gave up [or had before given up, to Death, ⁴⁶ and Hell,] the Dead which were in it. [viz. at the beginning of the Day of Judgment, when the Dead Wicked were raised to Condemnation ;] and Death and Hell [i. e. the common Receptacle of the Wicked, where they were under Confinement and Punishment during the Thousand Year,] delivered up, [now at this last Act of Judicature,] the Dead which were in them [i. e. all the Wicked which had been under their Confinement ;] and they [i. e. the Dead Wicked,] were judged every man according to their Works⁴⁷ [which were not found written in the Book of Life ; and which they had lately done against the Camp and City of God ; as well as for all their other wicked Deeds which they had done whilst they were in the Flesh in this present World.]

⁴⁵ Grotius and Piscator render the VVord, *had given up*, which must refer to the rising of the *Dead Wicked*, at the beginning of the *Thousand Years* ; when, because there was to be *No Sea* in the *New Earth*, the *Sea* gave up its *Dead*.

⁴⁶ For the *Dead Wicked* were condemned at first to the *Four Corners of the Earth* ; which were as a kind of *Hades*, or *Common Receptacle of the Dead*, answerable to the *Hamonah*, or *City of Dead Carcases*, in *Ezekiel*, Chap. 38, and 39. See on Verse 8. and *Mr Mede*, pag. 571. and *Bishop Ussers Answer to the Jesuites Challenge*, concerning *Limbus Patrum*.

⁴⁷ Their

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Their *Works*, in the former Verse, are represented as *written in Books*; because being committed long before, they were thereby to be put in remembrance of them; and therefore the *Books* are opened unto them. But here being no mention of *Books* opened, it may well be concluded, that these *Works* were those which they had *newly* committed against the beloved City, Verse 9. which being fresh in their Memories, there needed not any writing of them in *Books*, in order to their conviction.

14 And Death, ⁴¹ and Hell [or the Grave, the last Enemies to be destroyed. 1 Cor. 15. 26, 55.] were cast into the Lake of fire [i. e. Mortality, and all Places of Punishment, except that designed for the Eternal Torment of the Wicked, were annihilated; there being now no further use of them; and they having delivered up the Dead which were in them:] This [casting into the Lake,] is the ⁴² second Death [i. e. Death Eternal, *Math.* 10. 28. See on Verse 6.]

⁴³ These are the *Enemies* of Christ, which, according to *Doctrinal Scripture*, in full concurrence with *Prophetical*, are to be destroyed by him at last; just before the delivery of his *Kingdom* up to the Father, 1 Cor. 15. 25, 26, 54, 55, 56.

⁴⁴ As that Expression, (Verse 5.) *this is the first Resurrection*, seems to denote, that it was to be at the beginning of Christ's Kingdom; so does this parallel Expression intimate, that this *Second Death* was to be at the End, and last Appearance of it; These Two being, as it were, *solemn Inscriptions* on Two Pillars; shewing the Two Bounds of Christ's Kingdom; beginning in a *First Resurrection* of Saints, and a *First Death* of the Wicked; and ending in a *Second Resurrection* to Glory of the former, and a *Second Death* of the latter; as *Absolute*, *Final*, and *Immutable* as the Life of the former.

15 And ^{1^o} *whosoever was not found written in the [Lamb's] Book of Life [i. e. whosoever was not a Living Member of Christ's Kingdom, during the Thousand Years of Life and Blessedness;] was cast into the Lake of Fire [i. e. was punished with Eternal Torments.]*

^{2^o} *The Reprobate are not only judged according to the Rules of Justice, by their own works; but the Book of absolute, sovereign, and free Grace, is looked into, when they are condemned; to shew the Agreement there is betwixt God's Decrees, and the proceedings of his Rectoral Justice, in condemning Sinners, according to their own demerits; there being none left out of the Book of Life and Grace; who shall not be shewn to have justly deserved to be condemned for their own sins.*

And hitherto hath been a *Description of the Wicked, their City in the four Corners of the Earth, their Actions, and Final Condemnation*: There follows now in the next Chapters a *Description of the City of the Saints, and of their Final Reward in the Eternal Kingdom of God, All in All.*

C H A P. XXI.

The Text.

AND I *ſaw* a New * Heaven, and a New Earth [i. e. the Seat of the Kingdom of Chriſt, wherein the Saints Reign with him a Thouſand Years, Chap. 20. 4, 6. 2 Pet. 3. 13. 65, 17. 66, 22. Matth. 19. 28. Acts 3. 19.] for the *firſt* Heaven; and * the *firſt* Earth [i. e. the Heavens and the Earth which are now, 2 Pet. 3. 7.] were ³ *paſſed away* [with a great Noiſe, burnt up, and diſſolved by Fire, 2 Pet. 3. 10, 11, 12.] and *there was no more* * Sea.

Annotations on C H A P. XXI.

* Here, according to the cuſtom of the Sacred Writers, a particular Account is given of the Generations (as the Scripture ſpeaks, Gen. 2. 4.) of the New Heaven, and New Earth, which he had before, (Chap. 20. 11.) ſeen fly away, at the Conſummation, and End of all things, when Chriſt ſhall deliver up his Kingdom to the Father, 1 Cor. 15. 24. 28. it being uſual (as appears from Gen. 2.) for the holy Penmen to give a particular Deſcription afterwards, of what they had before either briefly hinted, or only deſcribed in general; who are wont alſo to purſue the matter they have in hand, quite throughout, before they reſume its more particular conſideration; as appears from the former Chapter; where the duration of the Kingdom of Chriſt is continued from its begin-

ning in the Resurrection of the Saints, to its End, in the Destruction of Death, his last Enemy; and to the flying away of the very New Heavens and Earth; when Christ's Mediator Kingdom being at an end, the Eternal Kingdom of God; All in All, is to succeed.

The preceding Vision plainly relating to the Resurrection, and the last Day of Judgment; the New Heavens, and Earth here described, must accordingly be understood, concerning those mentioned by the Apostle Peter, 1 Ep. 3. 13. which are to succeed the general Conflagration of the present Heavens and Earth, to be dissolved at the very first Appearance of Christ at his second Coming; who is to be manifested, or revealed in Flames of Fire: It being very (a) plain from Doctrinal Scripture, that the present World shall be burnt before the end of all things; and probably at Christ's very first coming to his Kingdom; to which Conflagration there will be many preceeding Dispositions and Preparations; which are called the Signs of Christ's Coming, in Scripture; and are probably the Vials in this Prophecy before insisted on, Chap. 16.

This New (b) Heaven and Earth, which are to arise out of the Remains of the Old ones, as out of a Second Chaur; are no other than the Seat of the Kingdom of the Blessed Millennium, in which the Saints are to Reign with Christ, Chap.

(a) Luke 17. 26—31. But the same day that Lot went out of Sodom, &c. Even thus shall it be in the Day when the Son of Man is revealed, i. e. (to make good the parallel) in the very self same Day in which he is revealed. 2 Thess. 1. 7, 8. 2 Pet. 3. 10, 12.

See Dr. Burnet's Theory, B. 3. and 4.

Mather de Signo Filii Hominis. 2. 5.

(b) Dr. Burnet's Theory, B. 4. 3, 8.

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20. because (according to the plain words of the Apostle Peter) it is that *New Heaven and Earth* in which *Righteousness* is to dwell ; i. e. *Righteous Saints* are to *Reign in Holiness and Righteousness* during the *Day of Judgment*, which is a *Day of the Lords*, consisting of a *Thousand Years* ; which is as plain a Description of the *Blessed Millennium*, as can well be given : of which Truth also the following Verses will administer many Proofs.

The very word made use of by the Apostle Peter (2 Ep. 3. 10.) concerning the *passing away* of the Heavens of this World, at the general Conflagration. For it is to be observed, that the *Scriptures* make mention of *Three Worlds*:

(1.) *The World before the Flood* ; reaching from the beginning of the Creation, to its perishing by Water. Which the Apostle (a) Peter calls the *Heavens and Earth of Old*, the *World that then was*, and the *Old, or Original World* ; concerning which see the (b) ingenious *Theory of the Earth*.

(2.) *The present World*, reserved for fire, called in (c) Scripture the *Heavens and Earth which are now* ; this *present evil World* ; and this *World*, by way of Contempt, and to distinguish it from the world to come.

(3.) *The New (d) Heavens, and New Earth* ; called in

(a) 2 Ep. 2. 5. 3. 5. 6. ἀρχαῖς κόσμος.

(b) Burnet's Theory, B. 1. and 2. and the Append. to the 4th Book.

(c) 2 Pet. 3. 7. Rom. 8. 19--24. Gal. 1. 4. John 12. 31. 14. 30. 1 Cor. 2. 6, 8. 2 Cor. 4. 4.

Nacher de Signo Fil. Homin. 1. 2.

(d) 2 Pet. 3. 13. Heb. 2. 5. Eph. 1. 21. Luke 20. 34--38. and Chap. 17.

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Scripture, the *V*World to come, that *V*World, the *V*World of the Resurrection from the Dead, and the Kingdom of God, and of the Sin of Man at his coming: which is to succeed, when (a) the Form, Fashion, and Disposition of the parts of this *V*World shall pass away; and be changed, upon its dissolution by fire; and there shall be a Restitution, Regeneration, Delivery, Redemption, and Restauration of all things in the Natural, as well as Moral *V*World, into the Primitive State, from which they had fallen by Sin.

* This is a very surprising confirmation of Doctor Burnet's Hypothesis, viz. That the *V*World shall be restored to its Primitive Paradisiacal State, in which there was no Sea; and that the Sea shall be devoured by the Conflagration: which latter is also alluded to by the Prophet Amos (Chap. 7.4.) where he supposes, that Fire shall devour the great Deep; of which it had already eaten up, or devoured a part in Vision.

And the *V*Wicked being separated by God from the Righteous, now strictly united into one Body, and living together in perfect Peace and Unity; it seems to be very congruous there should be No Sea in that State; which as it is the Type of *unquiet multitudes*; so also is it an hinderance to the mutual communication of Men one with another.

And here it may be convenient to give a brief Account of the Series, and Order of things, according to Scripture; from the Time of the Approach of Christ's Kingdom, until the End, and Delivery up of it to God.

(a) 1 Cor. 7. 31. Psalm 102. 25. 2 Pet. 3. Psalm 104. 20. Math. 19. 28. Acts 3. 21. Rom. 8. 19--24.
 Mather de Signo, &c. 4. 5.
 Burnet's Theory.

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(1.) *Antichrist* will fall, as soon as ever the Months of the *Beast* are expired; and *Mahometanism*, which was designed as a *Scourge* to it, shall consequently afterwards cease to be a *Woe* to the *Christian World*. See Chapter 9. 12. 11, 12, 36, 14.

(2.) The *Jews* also will be restored to their own *Country*, after the fullfilling of the *Times of the Gentiles*; i. e. at the End of *Antichristian Times*, *Matth.* 21. 24.

(3.) There will be *Days of Great Tribulation*; and immediately after them, there will be many signs of *Christ's coming*, and of the *End of the World*; and very great Preparations for the general *Conflagration*, *Matth.* 24. 3, 29. *Mather de Signo Filii Homini.* Dr. *Burnet's Theory*, B. 3. Chap. 10, 11, 12.

(4.) Then will appear some *Extraordinary Sign of the Son of Man in Heaven*; upon which, all the *Tribes of the Earth* shall mourn, and the *Son of Man* shall be seen coming in the *Clouds of Heaven*, *Matth.* 24. 30.

(5.) As soon as ever *Christ* shall appear, the *Dead* will be raised, and the *Earth and Heavens* of this present *World*, will at the same time be dissolved by *Fire*; in which, the *Wicked, Living, and Raised*, are punished; (a) *Vengeance* being to be taken on them; and they suffering *Perdition* in, and by this *Conflagration* of the *Heavens and Earth*, which were kept in store, and preserved by *God* for the perdition of *ungodly men*; and that not only of the wicked men of that Gene-

(a) 2 *Thes.* 1. 8, 9. 2 *Pet.* 3. 7.

ration which shall be then alive ; but of all who have died in their sins : it being plain, that our Saviour bids all, of every Generation watch, lest that Day surprize them ; and that he supposes that Sodom and Gomorrah, which were set forth for an Example of Eternal Fire, should suffer again in the Day of Judgment ; and that all which repent not, must perish, (a) (*ὡς αὐταὶ*) after the like manner with the Galileans, and those on whom the Tower of Siloam fell ; that is, by sudden, Bodily Judgments ; which can happen to all impenitents only at this General Judgment by Fire.

(6.) The whole Antichristian State, will be utterly annihilated, at the first appearance of Christ : Satan will be bound for a Thousand Years : and the Wicked will not be consumed in the Conflagration, but having Bodies capable of undergoing it, will be brought thereby into a state of Confinement ; and that, as it were, in the (b) Ends, and Corners of the New Earth, during the whole space of the Blessed Millennium, Rev. 20.

(7.) The Bodies of the Dead Saints being raised, are caught up into the Air ; and the Saints which come with Christ, appear in them, together with him in the Heavens ; and probably continue with him there in Glory, during the Thousand Years : the Heavens being purged, and purified, as it were, by Fire ; and the (c) Evil Spirits falling down like Lightning from the Air, which had been so long possessed by them ; whereby these High and Heavenly Places are, as it were, pre-

(a) Luke 13. 3, 5. Math. 11. 24. Jude 7.

(b) See the Opinions of the Ancients about Limbus Patrum, in Bp. Usher's answer to the Jesuit.

(c) Luke 10. 18. Eph. 6. 12.

pared for the Reception of Christ and his Saints. For Righteousness must dwell in the New (a) Heavens, as well as the New Earth; and the whole Creation groans, and waits for this Redemption.

But this shall be further made out, as occasion offers, upon the following parts of this Vision.

(8.) The *Living Saints* will be (b) purged and purified as Gold and Silver, and many of them shall be saved at this Day, with great Difficulty; but all shall be preserved by God (who knoweth how to deliver the Godly, as he did Lot, and the Three Children in the Fiery Furnace, which are Types of this Last and Great Deliverance, 2 Pet. 2. 9.) in the general Conflagration; and their Bodies being changed, they shall Reign with Christ on the New Earth, the (c) former being unfit, through the Vanity and Corruption it is subject to, for such a purpose.

And this is that State of the Earth, which it earnestly expects, and groaneth after; and for which it was designed by God; who seems to declare by the Prophet *Isaiab.* (Chap. 45. 17, 18.) that he created it not in vain; or to be such a Chaos, and subject to so much Vanity, (Rom. 8. 20.) as it now is; but to be inhabited by the Mystical Israel of all the Earth, (Isa. 45. 17, 21, 22.) who shall be saved in the Lord with an everlasting Salvation.

(a) 2 Pet. 3. 13. & 1 Cor. 15. 42, 43.

(b) Malach. 3. 1--3. 1 Cor. 3. 10--16.

(c) Rom. 8. 19--24.

Burner's Theory, 4. 7--9.

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(9.) All this will come to pass at the *very beginning* of *Christ's Coming* (whose Proceedings will be very sudden and swift, *Malach. 3. 5. 1 Cor. 15. 52.*) in which (a) *the Wicked shall be burnt up, and trod down, and be as Ashes under the Soles of the Feet of the Saints, lying at the Footstool of Christ's Throne; whilst the Living Saints Reign with him on the New Earth, and the Raised Saints in the New Heavens.*

(10.) At the End of the *Thousand Years*, upon Christ's withdrawing some of his more *immediate Presence* and *Glory*; *Satan* will stir up the *Wicked Nations* (who had been all that while in a State of Contempt and Punishment, *Malach. 4. 1--4.*) to endeavour to destroy Christ's Kingdom on Earth; upon which he will *catch up his Saints into the Air*, and give them incorruptible Bodies; and the whole Body of Saints, with *Christ their Head*, shall finally Judge the wicked world; and the *New Heavens* and *Earth* shall *disappear*, and *fly away*; the *Son* shall deliver up his Kingdom to the *Father*; and the Saints shall remain with him to all Eternity; whilst *Satan*, and *all the Wicked*, remain in the *Lake* for ever; which is a place of Punishment; represented as a *Lake*, made out of the Liquefaction, and Dissolution of the *present Earth*, burnt with *Fire*.

And this is a brief *Scriptural Account* of this great *Transaction*; against (b) which, although many *Objections* may be raised; yet there are few which may not be as plausibly alledged against the *Day of Judgment*, as it is usually understood by *Divines*.

(a) *Malach. 4. 1--4. Psalm 110. 1.*

(b) See Dr. Beverley's *Universal Christian Doctrine of the Day of Judgment.*

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2 And *I John* [the Apocalyptick Apostle, unto whom Christ had sent, and signified, and shewn things to come, thereby testifying, that I was a Servant of his, and greatly beloved by him, Rev. 1. 1. Dan. 9. 23. 10 7. 11, 19.] *saw* [and let it be observed diligently, for these words are true and faithful, Verse 5.] *the Holy City* [or Polity of Saints,] *New Jerusalem* [above, the Mother of us all, Gal. 4. 26. Heb. 11, 10, 16. 12, 22, 23.] *coming down* [with Christ into the Regions of the Air, 1 Thes. 4. 14—18. See on Chap. 19. 7, 8, 9, 14. 19. 20, 4.] *from God* [the Father,] *out of Heaven* [before whose Throne it had hitherto been, in various degrees of Exaltation. See on Chap. 12, 1. 14, 1.] *prepared*, [and arrayed in Christ's Righteousness,] *as a Bride adorned for her Husband* [which is the Lamb Christ; that he might present to himself a Glorious Church, not having Spot or Wrinkle; and at last perfectly unite it to God in his Eternal Kingdom, Eph. 5. 26, 27. Rev. 19. 7, 8, 9]

He does not say simply, as in the former Verse, *I saw*, but *I John saw*; by that *Emphatical Expression* shewing the great Importance of the Vision, and likewise more earnestly affirming the Truth of that, which was to be of so great use and consolation to the Saints: hereby imitating the *Beloved Prophet Daniel*, who frequently makes use of the same Phrase, upon the like Occasions.

From a due compare of this place, with the places quoted in the Paraphrase, it appears,

(1.) That *the Holy City* is no other than *the Bride*, or *Saints*, those *Armies* which come with Christ in the Air to Judgment in his Kingdom; the very *They*, who sit in *Thrones*, and Reign with him a *Thousand Years*, Chap. 20. 4. as hath been before proved, and often observed.

(2.) That this *New Jerusalem* is in the *New Heavens*, or *Heavenly Places of the Air*, as they are called in Scripture; into which the Saints come, or descend from Heaven with

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Christ, as hath been before observed, and consequently, that the *New (a) Heavens*, and *New Earth*, are the *Seat of the Thousand Years Reign of Christ*; and the Saints the Inhabitants of it; because they are here represented as coming into it, as into a place newly prepared for them by God, Verse 1.

(3.) That this *New Jerusalem State* coming down from God, is the *Kingdom of Christ*, in its *Highest*, and most *Exalted State*; which had been hitherto represented in this Vision, as before the Throne of God, in divers States and Degrees of Exaltation; according as Christ's Kingdom increased; and his Enemies were subdued by God the Father; at whose Right Hand he was to sit in a patient Expectation of this Kingdom; until all his Enemies were made his Footstool: which being now performed, he comes down from God out of Heaven, with his *Bride*, or *Church purified*, and perfectly *sanctified*, into his glorious Kingdom, in the *New Heavens*, and *New Earth*, the *Seat of the Blessed Millennium*. For thus (*Heb. 12. 22.* compared with *Rev. 14. 1.*) the Saints first come unto *Mount Sion*, and then, unto the *City of the Living God*, the *heavenly Jerusalem*; or the *Archetypal State of Christ's Kingdom* in Heaven (to which there is one always correspondent on Earth) the *Metropolis of the Christian Worship* (which had its Original from thence, *Heb. 12. 25.* and of which it is a Pattern, *Heb. 9. 1.*) the *True Temple* built without hands, where our hopes is, and of which we are Citizens; and which is the *Bride*, the *Lamb's Wife*, and the *Mother of all True Christians*, *Gal. 4. 26.*

(a) Dr. Barret's *Theory*, 4. 3. 8.

3 And I heard a great Voice out of Heaven [proclaiming a great Truth, and shewing me a New and Extraordinary Thing, which had never been before ;] saying, Behold [with thine eyes and hear with thine ears and set thy heart upon all that I shall shew thee, Ezek. 40, 4. 44, 5.] the Tabernacle of God [i. e. the Kingdom of Heaven, of which the Tabernacle was a Type. See the Notes on Chap. 13. 6 15, 5.] is [now] with men [in the New Heaven, and New Earth, into which it is come down from God out of Heaven, Verse 2.] and he [i. e. God,] will dwell [or Tabernacle, a second time, John 1. 14.] with them [in a State of Glory, Ezek. 37. 26---28.] and they shall be his [sanctified, Ezek. 37. 28. 1 Thes. 5. 23. Rev. 19. 8.] People, and God himself shall be with them [in Christ; by peculiar, extraordinary, perpetual, and Glorious Manifestations of Presence, and Conduct;] and be their God [to sanctify them wholly, and then to unite them unto himself in his Kingdom of Eternity, John 17. 19, 21. 1 Cor. 1. 8. 1 Thes. 5. 23.]

It comes down from God; and is with Men; and therefore a State in the highest Heavens cannot be here meant; for it is not said, that it Ascends, or that the Tabernacle of Men is with God; but that the Tabernacle of God is with Men.

• God in Christ had dwelt with Men before, in a State of Humiliation; and his Glory appeared but to some few chosen ones. (for the World knew him not, and his own did not receive him, John 1. 10, 11.) and that only at some transient Manifestations of it, such as the Transfiguration on the Mount; but now very great and glorious (a) appearances of Divine Majesty and Presence, are promised; to be continued for evermore in Heaven, after a Thousand Years duration in

(a) Burnet's Theory, 4. 7.

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the New Heaven, and New Earth, which are to fly away into Eternity, Ezek. 37. 26.

• Expressions taken from *the Covenant made with Abraham*, Gen. 17. 7, 8. and *the New Covenant* mentioned Jerem. 31, 31--24. 32, 40--44. Ezek. 36. 26. 27. 37, 26, 27, 28. Heb. 8. whereby is shewn, that the Promises of that Covenant are not fully accomplished but in the *Glorious Kingdom of Christ*; the *Minister of the Sanctuary*, and of the true *Tabernacle which the Lord pitched, and not Man*; which comes down from Heaven in this Vision. Compare Heb. 8. with the first Verses of this Chapter.

4 *And God shall wipe away all Tears from their Eyes* [i. e. shall remove all Causes and Occasions of Sorrow, *Is. 25. 8. 62, 20*] *and there shall be no more death* [for it shall be destroyed by Christ, *Is. 25. 8. 1 Cor. 15. 26, 54.*] *neither Sorrow, nor crying, neither shall there be any more pain* [i. e. it shall be a state of (a) Indolency, free from pain and want:] *for the former things* [of the first Heaven, and first Earth, the World of the first Adam, i. e. Sin, Diseases, Want, Satan, and his wicked Agents, Hell, and Death,] *are passed away* [out of the Limits of the first Heaven, and first Earth,]

5 *And he that * sat on the* [white] *Throne* [i. e. Christ, whom I had seen sitting on his own distinct Throne, at the delivery up of the Kingdom, Chap. 20. 11.] *said, behold* [for it is a thing much to be observed,] *I* [am now about to] *make all things new* [i. e. to make a New Heaven, and a New Earth, and to renew, and fully sanctify Humane Nature, *John 17. 19.*] *And he said unto me* ¹⁰ *Write; for these Words are true and faithful* [i. e. the New Things declared by me, in these Words, are now ready to be made by me; whereby all my Words, Promises, and Declarations, will receive a full completion; and will appear to be True and Infalible.]

(a) Dr. Burnet's Theory, 4. 7.

* There are *Three Thrones* ascribed to *Christ* in this Prophecy,

(1.) *The Throne of the Father* ; in which *Christ* sits with him, from the *Resurrection*, until the *Appearance of his own Throne in his Kingdom*, Chap. 3. 21.

(2.) *Christ's own Throne*, or the *Throne peculiar to his Humane Nature* in his *Glorious Kingdom* ; called, *his Throne*, Chap. 3. 21. and the *Throne of the Lamb*, Chap. 22. 3.

(3.) *The White Throne*, Chap. 20. 11. in which *Christ* appears at the last Judicial Act of his Kingdom, just when he is about to deliver it up to his Father. Which appearance having been seen but just before (although it be after this in *Time*, and in the *Order of Completion*) is here referred to ; to shew, that the same person, whom he had by way of *Prophecy*, or *Anticipation* (a *Figure* frequent in this Prophecy) seen *dissolving all things* ; was now to appear as *making all things New* ; the same *Christ* being the *Omega*, and *End*, who shall dissolve all things ; and the *Beginning*, or *Alpha*, who is the *Efficient Cause of the New Creation*, the *New Heaven* and *New Earth* ; and of (a) *the Generation of Saints*, the people *which shall be created to inhabit it*.

* To write, is to bring into Effect, as hath been often (b) observed before ; whereby is signified, that *all the New things* he had promised and declared in his Word, were just ready to be made by him.

(a) Psalm 22. 27—31. 102. 18.

(b) See on Chap. 19. 9.

6 *And he said unto me, ' It is done.* [*i. e.* what I was about to do is now performed; I have now sanctified and renewed my Servants, and delivered the Creation from its Vanity, Corruption, and Bondage:] *I* [*the Eternal Word in Humane Nature,*] *am Alpha and Omega, the Beginning and the End* [*of Prophecy*; who made all things in the beginning, and have now created them anew; and am therefore able to say, it is done, *Chap. 1, 8, 3, 14.*] *I* [*who am able,*] *will* [*also*] *give unto him* [*i. e.* unto the Saints of all Ages,] *that is a thirst* [*i. e.* that earnestly desire the full glory of my Kingdom,] *of the Fountain of the Water of Life* [*i. e.* full and lasting Communications of Grace and Glory, to all the Living in this *New Jerusalem, Isa. 4, 3. John 4, 10, 14, 7, 37.*] *freely* [*i. e.* out of my mere Grace and Favour, *Isa. 55, 1, 2.*]

" *Christ* here, at the completion of what he was to do for his *Servants*, uses the same Expression he had before used (*Chap. 16, 17.*) after the Destruction of his *Enemies by the Vials*: which may thereupon be lookt upon as (a) *Monumental Inscriptions upon Two Pillars*, placed, as it were, at *Two remarkable Boundaries of Prophecy*; of which, the one respects *Christ's making his Enemies his Footstool*; the other the *Blessed State, and Lot of the Saints, at the End of Days* mentioned *Dan. 12, 13.*

7 *He that overcometh* [*i. e.* all of each Church-State who overcome the Temptations of it. See Chapters 2, and 3.] *shall inherit* [*as Sons,*] *all* " [*the New*] *things* [*i. e.* Graces and Blessings of my New Kingdom; under which is comprised all that is really desirable; and all the Promises made to the Churches, Chapters 2, and 3.] *and I* [*Christ, God-Man,*] *" will be his God* [*and Father, as having begotten him to this New Life, Eph. 2, 10.*] *and he shall be my Son* [*i. e.* the Promises of the New Covenant, and the Privileges of Adoption shall be bestowed upon him, in the highest, and fullest Sense of them. See on *Verse 3.*]

(a) See on *Chap. 3, 12.*

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Here is declared, that the (a) *Restoration of all things, and the Adaption to the Inheritance, and Redemption of Bodies,* will be fully completed only in the Kingdom of Christ, who is the Father of the New World, the World to come.

8 But [all] the ¹³ fearful of the Antichristian State especially, who dare not hold fast the Profession of their Faith without wavering, but for fear forsake the assembling of themselves, drawing back unto Perdition, *Heb. 12. 23, 25, 38, 39.* and unbelieving [in the Promises of Christ's Coming, because of his long delay; and who upon that draw back from the true Faith, and scoff at it, *Heb. 12. 35—39. 2 Pet. 2 and 3 Chapters*] the abominable [and defiled in their Mind, Conscience, and Practices; and to every good work reprobate, *Tit. 1. 15, 16.*] and murderers [especially of the Witnesses and Saints, *Chap. 18. 24.*] and Whoremongers [who practise and advance Doctrines which promote uncleanness, *Chap. 2. 6, 15*] and Sorcerers, [who bewitch Souls, *Chap. 18. 23.*] and Idolaters [as the Antichristian Party are by way of Eminence,] and all Liars [who believe, and make a Lye, especially the great one of Antichristianism, *Rev. 3. 9. 2 Thes. 2. 9. 1 Tim. 4. 2.*] shall have their part [not in the first Resurrection to Blessedness and Holiness, but] in the Lake which burneth with fire and brimstone: which is the second Death [and that Eternal. See on *Chap. 10. 6, 10, 14, 15.*]

All sorts of Sinners are here understood, but most especially the *Antichristian*, to whom the Characters agree; *Antichrist* being the Man of Sin, and Shinar, or Babylon, which is *Antichristian Rome*, being the very House, and Base of all Wickedness, *Ezek. 5. 8, 11. Rev. 18. 24.*

9 And there came unto me ¹⁴ one [or the first and principal,] of the seven Angels, which had the seven Vials full of the seven last plagues [the very same who shewed me the Judgment of the Great Whore, *Chap. 17. 1*] and talked with me, saying, Come hither, I will shew thee the

(a) *Bride, the Lamb's Wife* [i.e. the *New Jerusalem State*; and thou shalt plainly, and more distinctly see the Nature of it, and the vast difference there is betwixt it, and the Antichristian State which I before shewed th. c., *Chap. 17.*]

9 The same Angel that shewed him the Judgment on the great Whore, shews him also the *New Jerusalem State*; to manifest that the *Destruction of Antichrist*, and the pouring forth of the Vials, are highly, and immediately preparatory to Christ's Kingdom.

10 And he carried me away in the Spirit [i. e. I was in a Spiritual Extatic, and was carried in Vision, *Chap. 1, 10. 17. 3.*] to a great and high mountain [to denote the State of Christ's Church and Kingdom, now become a Mountain, *Dan. 2. 35.* established in the Tops of the Mountains, and exalted above the Hills; and to shew that this was the City seen by *Ezekiel*, when he was set upon a very high Mountain. *Isa. 2. 2. Ezek. 40. 2.*] and shewed me [not the Antichristian City of the Whore, *Chap. 17. 3.* but] that [truly] great City [the (b) general Assembly, consisting of all true Believers, and of the Spirits of all just men made perfect, *Heb. 12. 22, 23.*] the Holy [and Heavenly] Jerusalem [the City of the Living God, and not the impure Idolatrous City of the Whore,] descending out of Heaven [i.e. the highest Heavens, into the lower Regions of it, *Verse 2.*] from God [by whom it was built, and the Kingdom was set up, *Dan. 2. 44. Heb. 11. 10, 16.*]

11 Having the Glory of God [i. e. the glorious Presence of Christ, and of his Saints, *Matth. 17. 2. John 1. 14. Heb. 1. 3.*] and her Light (c) [or that which enlightened her.] was like unto a Stone most precious, even like a Jasper Stone, clear as Crystal [i. e. the

(a) *Chap. 15. 7---9.*

(b) *Burner's Theory, 4. 5.*

(c) *ψαφίς.*

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Presence of Christ was (a) firm and lasting, dwelling and abiding in it; and it was full of Glory, Purity, and Holiness. See on Chap. 4. 3.]

¹⁵ For this is the most proper Representation of the Divine Glory; of which the Glorious Appearances of Fire, Light, and Bright Clouds, the *Schekinah* under the Old Testament, were but faint Images and Types.

¹² And had a Wall great, and high [i.e. it was under the immediate protection of Divine Omnipotency, and those which were without, were excluded from it, *Isaiah* 26. 1—5. 60, 18. *Zech.* 2. 5. *Rev.* 21. 15.] and had twelve Gates [for free access to all true Israelites, or Saints,] and at the Gates Twelve Angels [as Cherubims to guard this New Paradise, that nothing which had not right to Life, might enter therein, *Gen.* 3. 24. *Ezek.* 48. 31.] and Names written thereon, which are the Names of the Twelve Tribes of the children of Israel [to shew that none but God's People, the true Israelitism, had a right to this New Jerusalem State. See on Chap. 7, 4—10.]

¹⁶ These are the very 14400, who were sealed, Chap. 7.

¹³ On the East three Gates, on the North three Gates, on the South three Gates, and on the West three Gates [i. e. there were Twelve Gates, answerable to the Twelve Tribes; Three on each side of the Four Square City, towards each Corner of the Heavens; to shew, that the whole Israel of God, or all true Believers, from every quarter of the World, have a right to the Kingdom of Heaven, *Luke* 13. 29. See *Ezek.* 48. 31—35]

¹⁴ And the Wall of the City [which was the Security and Protection of it, and excluded every thing which was unclean,] had Twelve Foundations, and in them 12 Names of the Twelve Apostles of the Lamb [lain from the Foundation of the World; to shew that the

(a) Of which the Jasper is an Emblem. See Grat. on Chap. 4. 3. and on this Verse.

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Kingdom and Church of Christ was secured and protected by the Apostolical Doctrine, upon which it was built; Jesus Christ, the Lamb of God, whose Blood is the Blood of the Everlasting Covenant, by which all things are secured unto us, ratified, and confirmed, being the chief Corner-stone, *Eph. 2. 19—22*]

15 *And he that talked with me [i. e. the " Angel, Verse 9.] had a golden [not a common] Reed. [to shew that this was the glorious, pure, precious, and refined State of the Church, of which that measured by Ezekiel, with a common Reed, was but a Type, Ezek. 40. 3.] to measure the [Dimensions, and Contents of the Holy]'s City [or whole Visible Church, which was now rescued out of the hands of the Heathens, and Antichristian Enemies; and might therefore be measured, as being agreeable to the pure and exact measure of God's Law; whereas it was before left out as irregular, and was not measured, Chap. 11. 2.] and [to measure,] the Gates thereof [i. e. to declare who had right of access into it.] and the Wall thereof [i. e. to shew, and declare, in what the defence and security of God's Church and Kingdom consists.]*

" The Temple (*Chap. 11. 1.*) was measured by a Man, but this City by an Angel; that by a common Reed, like a Rod; this by a simple Reed, but a Golden one; to shew that this State (which was the real accomplishment of Ezekiel's Visionary City, and the full opening of the enclosed Temple) was an Angelical State, in which the Saints were Equal to Angels, *Matth. 22. 30.* and that it was purged and purified, as Gold in the Tryal of the Fire of the Last Day; and that Christ had broken to peices the Heathen Nations, by the Rod of his Power (*Psalms 2. 9. 110. 2.*) and would now measure and rule by a Golden Reed, as by a Golden Scepter, (the Emblem of Favour and Reconciliation amongst the Eastern Nations, *Esth. 4. 11. 5, 2. 8, 4.*) and would no more chastise and correct his Servants.

" The Temple only was measured before (*Chap. 11. 1, 2.*) and not the City; but here there was no Temple, (*Verse 22.*) and

and the whole City is measured, in all the Dimensions of it ; to shew, that the whole Visible Church was now Regular and Symmetrall, and was become a Living, and Holy Temple unto God.

16 And the City lieth foursquare [to shew that the Church in Christ's Kingdom, shall be ¹⁹ Universal ; a Body ²⁰ well compacted ; firm, and immovable ; constant, ²¹ perfect, and always like it self ; in ²² perfect Peace and Repose ; and cannot receive the least ²³ addition, or diminution, from what was once delivered unto it :] and the length is as large as the breadth [i. e. it was ²⁴ exactly perfect ;] and be measured the City with the Reed, Twelve Thousand Furlongs [to shew that it was perfectly ²⁵ Apostolical ; and exactly agreeable to the measures of the Sanctuary of the Holy City ²⁶ Jerusalem, and wholly different from the Antichristian State of ²⁷ Rome ;] the ²⁸ length, and the breadth, and the height of it are equal [i. e. it was ²⁹ exactly agreeable with it self, and entirely Apostolical, in the whole, and each part of it.]

³⁰ Of which the Number Four is a Symbol, taken from the Four Quarters of the World, whereby the whole World is denoted in Scripture.

³¹ Of which Nature are Buildings of Four square Stones, and Armies drawn up in that Figure ; whence *Quadratum agmen*, *Corpus Quadratum*, and *Turres Quadratae*, are used in Authors for Strong Bodies, and well compacted and firm Buildings, and Armies ; and such ought the Church to be, and shall be in Christ's Kingdom, *Isaiah* 33. 20. *Psalms* 78. 69, *Matth.* 16. 18. *Heb.* 12. 27, 28. *Eph.* 4. 14, 16.

³² Whence the Phrase *Homo τετραγωνος*, concerning a Perfect, Just, and Constant Man ; as a Square Figure, or Cube, is every way like it self, turn it on which side you please : and so ought the Church to be always constant to it self in all its Doctrines ; not mutable and inconsistent.

" As a *solid Square, Cube, or Dy*, is a *Figure* the most *stable* of any other; which, throw it which way you will, always settles it self at last upon its own *Basis*, and remains *firm*; because its *Basis* is broad and equal.

" As a *Square* is altered from its own *Figure* into another, by the least addition to it, or diminution from it: and thus the *Church*, when it takes from, or adds to the Faith once delivered to the Saints, looses that perfection in which it was built at first by God, and becomes *irregular*. Upon which, and other Reasons, a *Four square Figure* is much in use in Scripture; it being the Figure of the (a) *Encampments* round about the *Tabernacle*, and of the *Divine Confessio* in this Prophecy; of the (b) *Altar*, (c) *Breast-Plate*, and the most (d) *Holy Place* under the Law; as also of many things belonging to (e) *Ezekiel's Visional Temple*.

" As that is a *perfect Square*, whose length and breadth are equal; whereas if they were unequal, it would be a *Parallelogram*, or a *Long Square*; which is *less perfect* than a *Square*. See Mr. Potter, Chap. 28.

" For *Twelve* signifies *Apostolicalness*, from the *Twelve Apostles*; and a *Thousand* is a *Number of perfection*, See on Chap. 7. 4. 20. 4.

Here being also a *Concurrence of Number and Measure*;

(a) See on Chap. 4. 6.

(b) Exod. 27. 1.

(c) Exod. 28. 15.

(d) 1 Kings 6. 20. 2 Chron. 3. 8.

(e) Ezek. 41. 21. 42. 20, &c.

Ibid. Gro. in locum.

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viz. of the Number Twelve, with the Twelve Thousand Furlongs, the Measure of the solid Content of this City; hereby may be signified, that in this State, there will be an exact Concurrence of whatsoever God hath required by his Rules and Laws to the perfection of Church-States; as things are known to be exactly just and equal, when they are not only the same they were at first in Number; but are agreeable to the Standard-Weight and Measure.

²⁶ ²⁶ To shew that this City is more peculiarly described in opposition to the Roman Hierarchy; the Perimeter of the Cube 1200 Furlongs, is the Circuit of Jerusalem, the Holy City, as the Perimeter of the Cube Twenty Five Thousand Furlongs (which 25 is the Root of the Number of the Beast) is the Circuit of Rome: and to the Twelve Gates, Angels, Tribes, Foundations in the New Jerusalem, do answer Twenty Five Gates, Pastors, Parishes, Cardinals, &c. in the City of Rome. Dr. Moor on this place, and his Mystery of Godliness, 5. 16. and Mr. Potter's Interpret. of the Number of the Beast.

²⁷ Hence it appears,

(1.) That this is an (a) Equilateral Square, the most perfect, and the most capacious of all such Figures; whereby the Perfection, and the Universal Extent of Christ's Kingdom, may be signified.

(2.) That the City it self (b) is measured 1200 Furlongs; from whence it follows, that it is of a solid, Cubical Figure, like a Dy,

(a) Potter, Chap. 18.

(b) Potter, Chap. 2, 3, 4, &c.

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having Three Dimensions; and that its Measures are solid Measures (whereby they are made to agree with Ezekiel's Measures, by Mr. Potter) because nothing can measure a solid Figure but a solid measure. Whereby the Firmness, and Solidity of this Church State is set forth; and also that it (a) cannot be a City literally understood, and signifies not Walls, and Houses, but Men; because there can be no City of such a Figure.

21 Whereas the Antichristian State, and all Human Models of Churches, are disagreeable in themselves, from one another, and the exact Scripture Measure and Rule.

17 And he measured the 20 Wall thereof, an hundred forty and four (b) Cubits [the Root of which is Twelve, the Apostolical Number; to shew, that the Safety and Security of the Church consists in its conformity to the Doctrine and Discipline delivered by the Apostles, Acts 2 42. See the Notes on Chap. 7, 4. 13, 18.] according to the measure of a Man [i. e. this Church-State was highly 20 rational, and exactly agreeable to the Intellectual Capacities of Mankind, and such as Men of Understanding may find out, when they make use of that part of Wisdom by which the Roots of Numbers are extracted. See on Chap. 13, 18.] that is the Angel [to shew, that this was a State of Men above this present mortal State, in which the children of the Resurrection are made equal unto the (c) Angels, Luke 20 35, 36.] and that it was not Beastly, or Antichristian, but Angelical.]

22 The Wall is measured; to shew that Apostolicism (signified by Twelve, the Root of its measure) contains all things

(a) Dr. Moor's Paraphrase on the place.

(b) A Cubit is the Oldest, the most common, and most famous Measure amongst the people of God; whence it is put by way of Eminence, for a Measure in general, Jerem. 51. 13. and it was the Measure of the Prophetic Temple, and City in Ezekiel.

(c) Grot. in loc.

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in it necessary to a Church; as the Wall does inclose the whole City; and is the fixt and unmovable Dimensions of it.

Whereasthe Antichristian State is irrational; disagreeable in its self, and from the Divine Rule; in correspondence to its Root 25, which is a fard and irrational Number, uneven and irregular, in the Product arising from it, as well as in its self. See Mr. Potter, and the Notes on Chap. 13. 18.

18 And the building of the Wall of it was ⁿ Jasper [i. e. it was firm, and impregnable, and withal glorious, Verse 11.] and the City was pure Gold, like unto clear Glass [i. e. this was a precious and pure State, and (a) thoroughly enlightened by God, Verse 23.]

ⁿ This Stone is not to be subdued by the knocks of the Hammer, but is so strong, that it breaks all that strikes against it : Dr. Moor. See Grot. on Chap. 4. 3. and Verse. 11.

19 And the Foundations of the Wall of the City, were garnished with all manner of ⁿ precious Stones [to shew the Excellency of Christ, the (b) corner-stone of this Spiritual Building, and of the Doctrine of the Gospel, upon which it was built by his Apostles; and the great variety and compleatness of the precious Gifts and Graces of this State:] The first Foundation was Jasper, the second Sapphire, the third a Chalcedony, the fourth an Emerald,

ⁿ The Precious Stones hereafter particularly mentioned, are the same with those in the Breast-plate of the High-Priest,

(a) The gawdy Whore, had only External Ornaments; but this State is transparent, pure, and clean, within, as well as without. Foreclus, in locum. See Chap. 2, 5. 15, 2.

(c) See Verse 14. and Braunius de Vellir. Hebr. 2. 25.

(Exod. 28. 17, 21.) but placed in a *different* Order from them; but for what Reasons I am not able to determine; as I neither can precisely and positively the particular signification of each of them. Only in general they may signify,

(1.) *Perfection of Glory, Prosperity, and Happiness*; in the highest manner the Creation is capable of, in its renewed State, much beyond the choicest, and most precious things of this World; or even of *Paradise* it self, whose Rivers flowed from the Land of *Gold and Pearl*.

(2.) *Perfection of Gifts and Graces, Divine Presence and Illumination, Doctrine and Truth*; and whatsoever else may be justly thought to be the true meaning of the *Stones*, and the *Urim and Thummim* in the *Oracular Breast-plate* of the *High Priest*. For which see the *Commentators* on *Exod.* 28. and 39. *Lev.* 8. *Dent.* 33. 8. and *Brannius de Vestit. Sacerdot. Hebræor.* See also *1 Chron.* 29. 2. *2 Chron.* 3. 6. *Isaiah* 54. 11--14. *Ezek* 28. 13. *Tobit*, Chapters 13, and 14. and *Dr. Moor's Paraphrase*, and other *Commentators* on this place.

20 The fifth *Sardonyx*, the sixth *Sardius*, the seventh *Chrysolite*, the eighth *Beryl*; the ninth a *Topaz*, the Tenth a *Chrysoprasus*, the eleventh a *Jacinth*; the twelfth an *Amethyll* [i.e. this was a glorious State, in which all true *Israelites* of the *Twelve Tribes*, whose Names were engraven on the *Twelve (a) Stones* of the *Breast-plate*, were joyned, and united into one Body with the *True Christians*, who kept and professed the *Doctrine* they had received from the *Twelve Apostles* of the *Lamb Christ*.]

21 And the *Twelve Gates* were *Twelve Pearls*, every several Gate was

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of one Pearl [to shew the inestimable value of the Gospel, that one Pearl, of great price; and the pure³³ conversation, and unity³⁴ of all who are to enter into Christ's Kingdom, by him the only Door, and Way to Eternal Life, *Matth. 13. 45, 46. John 10. 1—14.*] and the Street of the City was pure Gold, as it were transparent Glass [i. e. the Conversation³⁵ of the Saints of this State was pure and incorrupt, as refined Gold; and sincere, as if their Thoughts and Hearis were transparent to each other; and the very places of concourse were free from all manner of defilement; contrary to what was in the Antichristian great City, which was defiled with Uncleanness, and the Blood of the Witnesses, which lay dead in the Streets of it, *Chap. 11. 8.*]

³³ For they are of a White colour. *Grot. in loc.*

³⁴ Pearls are called *Uniones*, because they are always found united together, and never separate from each other. *Plin. Histor. 9. 35.*

³⁵ For the Street is the Forum Urbis, as Grotius notes; the publick place where Men meet, and transact Business. *Moor's Paraphr.*

22 And I saw no (a) Temple therein [i. e. no one particular place in which alone God would be worshipped, and manifest his Presence, as in the Temple of Jerusalem, *1 Kings 8.*] for the Lord God Almighty, and the Lamb, are the Temple thereof [i. e. do afford their Presence immediately, and after a glorious manner in this State; whereby each pious Soul becomes a Temple for God and Christ, to dwell, and manifest themselves in, *Exek. 48. 35. John 4. 23. 20, 23. Acts 7. 46—50. Rev. 3. 20.*]

23 And the City had no need of the Sun, neither of the Moon to shine

(a) *Templi appellatione destinato abstinabant Christiani.* *Grot. in Act. 7. 48.*

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in it [who were, as it were, ashamed, and confounded at the greater Glory of the Divine Kingdom, and Presence, *Isa. 24, 23. 60, 19.*] for the ^{re} glory of God [the Father, the Fountain, and Original of all Being whatsoever, and of all Light, Knowledge, Life, Love, Grace, and Comfort,] *did lighten it* [by a Light communicated from him,] *and the Lamb* [Christ, who is the Glory of God, Light of Light, and very God of very God,] *is the light thereof* [by the Glory of the Godhead, appearing illustriously in his Humane Nature. See Verse 11.]

^{36.} God is not subject to the Son in this his glorious Kingdom, *1 Cor. 15. 27.* and therefore he is said to be *the Light of it*; and Christ the Son is said to be the *λύχνος*, or the *Lamp*; as shining by a Light communicated from the Godhead, and residing in him, who is *the brightness of his Father's Glory*, and *the express Image of his Person*. See Bishop Pearson on the Creed, and Dr. Bull's *Defensio Fidei Nicenae*.

24. *And the Nations of them which are (a) saved* [i. e. those Living Remaining Saints, who shall have escaped the Sword of Christ's Mouth; and the Fire for the Perdition of the Ungodly, *Isa. 4. 27-5. 45, 20. 60, 3. 11.* See the Notes on Chap. 20. 6.] *shall walk in the Light of it* [i. e. shall partake of the Glories of the New Jerusalem, in the New Heaven, where Christ and the Dead raised incorruptible, Reign together, *Isa. 2. 5. 60, 2, 3.* See the Notes on Chapter 20. 4.] *and the Kings [and Priests,] of the [New] Earth* [i. e. the Saints living upon the New Earth, and reigning with Christ a Thousand Years, Chap. 20, 6. 21, 1.] *do bring their Glory, and Honour into it* [i. e. acknowledge all their Glory and Happiness to be derived from that State above,

(a) *Isa. 45. 20. ὅτι σωζόμενοι ἀπὸ τῶν ἑθνῶν. Sunt illi ex Gentilium reliquiis quos Diluvium ignis, non inundaverit. Intelligentur, si fallor, qui cladem illam in Christi ἐπιφάνειᾳ sustinere evaserint, quando venturus est ad hostes Ecclesiae suae perdendos.*
Medley's Works, pag. 915.

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and shall at last be caught up into it. See on Chap. 20. Psalm 68, 29. 62, 10. 1 Thes. 4. 17.]

31 Called *Nations of the saved*, to distinguish them from the *Wicked Nations*, Chap. 20. 8. the *Slain*, and *Dead*, killed by the *Sword of Christ's Mouth*, and devoured by *Fire* from Heaven, Chap. 19; 21. 20, 8; 9. See the Notes on the former Chapter.

It is acutely observed by Mr. (a) Mede, *That the State of the New Jerusalem, and the State of the Nations, which shall walk in the Light thereof, are different; as is plain, because the Nations, and Kings of the latter, walk in the Light of the former, and bring their own Glory to it, as to a State different, and distinct from it: by the former of which seems plainly to be meant the Jerusalem above, which comes down from God out of Heaven, with Christ, and his Saints, into the New Heaven; and by the latter, the Camp of the Saints upon Earth; those Living, Remaining Saints, who shall dwell in the New Earth for a Thousand Years, partaking of the Glories, and Happiness of the Saints above with Christ, who Reign in the New Heavens, as in a Palace of Glory; from whence the Divine Light transfuses it self upon the Saints below; who walk and rejoyce in it, being directed and influenced by it; until by Degrees (those Assistances, and powerful Communications being abated and withdrawn) they began to be too much in love with their State upon Earth, and did not so earnestly long to be caught up to be with Christ for ever: Whereupon Satan was loosed, and the wicked Nations drew together against them: Which is the Laodicean State of the Church, described in the Third Chap-*

(a) Ep. 20.

ter; and will appear to be the true meaning of this place, to any one who will diligently compare it with what hath been discoursed on the former Chapter,

25 *And the ²⁸ Gates of it shall not be shut at all by day [but shall be open continually, Isa. 60. 11.] for [although Men shut their Gates at Night; yet] there shall be no night there [and therefore the Gates need never be shut; because God and the Lamb are the Light of it, Verse 23.]*

²⁸ This seems to refer to the Free Communications there shall be in this State, betwixt the Saints upon Earth, and the Saints above in the Heavenly Jerusalem, with Christ; who may (a) perhaps, descend sometimes upon Earth, and ascend again to Heaven, according to what is typified by Jacob's Mystical Ladder, Gen. 28. 12.

26 *And they [i. e. the ²⁹ Kings of the Earth,] shall bring the glory and honour of the Nations into it [i. e. the whole Body of the remaining and Living Saints, who are the saved of the Nations, shall acknowledge all their Glory to be from this Heavenly New Jerusalem, and shall at last be caught up into it, Verse 24.]*

²⁹ The Body of Saints upon Earth, are a Kingdom of Saints; which, to shew the Universality of them, and the Polity, which will be in that State, are represented as Nations, under Kings, as Heads and Governours.

17 *And there shall in no wise enter into it any [the least] thing*

(a) *Et si in nonnullis solennis se præsens siliat Christi nomen, circumstantibus Angelorian turmis, &c.* Baruet. Theor. Tellur. lib. 4. 7.

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[whatsoever,] *that defileth* [i. e. it shall be a State of perfect Holiness, *Isaiah 35. 8.*] *neither* [any thing] *whatsoever* [that] *worketh abomination* [or Idolatry,] *or maketh a Lye* [i. e. the great Lye of Antichristianism,] *but they which are written in the Lamb's Book of Life* [i. e. none shall enter into this State, but those who are amongst the Living, and are either raised to Life, or are alive, and remain unto the Coming of the Lord. See the Notes on Chap. 20.]

CHAP.

C H A P. XXII.

The Text.

1 **A**ND he [i. e. the Angel, Chap. 21. 9] *shewed me a pure River of Water of Life, clear as Chrystal* [i. e. abundance, and even fulness of Purely Spiritual, Divine, and Heavenly Life, Gifts, Graces, and Refreshments, Psalm 36. 9. Ex. 47. 1. Joel 3. 18. Zech. 14. 8. Jobn 7. 37, 38.] *proceeding out of the Throne of God, and of the Lamb* [as out of its Head, or Fountain, Gen. 2. 10. Psalm 36. 4. Chap. 21. 6.]

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• This Chapter, to Verse the 6th, ought not to have been separated from the former, as being one continued Description of the City, in the midst of which this River was, Verse 2.

• This is in allusion to the *River of Paradise*, which went out of Eden, as out of its Head and Fountain, to water the Garden, Gen. 2. 10. Whereby, as also by the Tree in the midst of this City, is intimated, that this State will be *Paradisaical*.

• In Ezekiel's Vision the River cometh out of the Temple and Altar; But there being no Temple in this New Jerusalem, the

the Throne of God is put in the place of it; to shew that this State shall be wholly *Divine*.

1 The *Lamb's Throne* is the distinct, and peculiar Throne of Christ, as the Son of Man, in his Glorious Kingdom; in which State the Divinity will so dispense it self to the *Humane Nature*, as that it shall have a distinct Glory of its own, although derived from the *Divine*; and the Son may be said not to be subject, (1 Cor., 15. 28.) because he is a King; even as in Christ's State of Humiliation, the Divinity did not generally manifest it self so gloriously, and illustriously in the *Humanity*, but that Christ might be said to have emptied himself of his Divine Glory, Phil. 2. 6, 7. See pag. 441, 442. and Chap. 21. 5.

2 In the midst of the street [or broad places; whereby is signified the Assembly of the whole Body of the Saints, Chap. 20. 9.] of it [i. e. of the City;] and of either side of the River was there the Tree of Life [i. e. this was a Paradisiacal State, in which the Saints raised, and changed, could dyé no more, but were made equal to the Angels, Luke 20. 36. 1 Cor. 15.] which bare Twelve manner of Fruits [i. e. afforded perfect Pleasures, and Consolations to this Apostolical Israelitism,] and yielded her Fruit every Month [i. e. Variety and fullness of Joy for evermore, Psalm 1. and 16; 19. 92, 12, 14. Ezek. 47. 7, 12.] and the Leaves of the Tree, were for the healing of the Nations [of the saved, who were to walk in the Light of the New Jerusalem State; that is, the Living Saints were to be preserved during the Thousand Years, in Bodies changed, which should afterwards be made incorruptible. See on Chap. 20. and 21. 24.]

3 Or A Tree of Life, viz. one on each side, at just, and convenient distances; for they were very many (as appears from Ezek. 47. 7, 12. and from the Expression here used) at the Bank of the River, on the one side, and on the other: and yet they are here represented as One Tree, because they were all of One Kind, viz. of the same kind with the Tree of Life,

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Life, in the midst of Paradise ; by which, Life was Sacramentally conveyed to our first Parents ; and a Symbol was given of the Immortality of the renewed Paradisiacal State of Christ's Kingdom.

** For the Number Twelve is a Symbol of Perfection, of Apostolicness, and of the True Israel of God, now united into one Body in this State.*

** The Year being the measure of all Time, bearing Fruit as oft as there be Months in the Year, must needs signify the continual, constant fruitfulness of it. Dr. Hammond on the place.*

** The (a) Fruit of this Tree is for Meat ; i. e. for solid Nourishment, and ordinary Food ; but the Leaves of it are only for medicine, or healing ; from whence it follows, that the Nations here mentioned, had some Remains of Corruptibility left, which required Care, and needed Preservation by Medicines ; by which is admirably set forth the different State of the raised Saints, caught up immediately to Christ, into a State of Incorruptibility ; and that of the living Saints on Earth, (the very Nations mentioned Chap. 21, 24, 26.) whose Bodies are only changed, but not made incorruptible at first ; as hath been (b) already frequently observed ; and therefore are represented as living indeed, Chap. 20, 6. but with some Principle of Corruptibility in them, which stood in need of Healing ; whereas the Dead Saints being raised to a Life of Incorruptibility, are very aptly represented as fed*

(a) Exek. 47. 12. to which place this Verse alludes.

(b) 451, 452.

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and ~~enriched~~ with the very Fruit of the Tree of Life; that is, by immediate Communications of Incorruptibility from God, and Christ, who is Life, John 1. 4. 5, 26. and Chap. 6.

3 And there shall be no more curse [or no Effects of Sin in this New Paradise, as there were in the first, Gen. 3. 14, &c.] but the Throne of God, and of the Lamb shall be in⁹ it [by glorious Manifestations, and Communications;] and his¹⁰ Servants [which were sealed. See Chap. 7. 4.] shall serve him [perfectly in this State, and never fall from it, as our first Parents did, but, shall be Kings and Priests to God for ever.]

9 This whole City, or State, as well that on Earth as in the Heavens, shall be replenished with Communications from the Throne of God, and of the Lamb; which shall be in the City on the New Earth, by its Light shining on it from the New Heaven, Chap. 21. 24.

* This Relative Particle respects both God and the Lamb; and yet is of the Singular Number; to shew the Unity of the Godhead, and the Equality of the Father, and the Son, the Lamb as one with the Eternal Word.

4 And they shall see his Face [i. e. partake of the Nature and Glory of God, and of Christ, Matth. 5. 8. 1 Cor. 13. 12. 1 John 3. 2.] and his Name shall be in their Foreheads [i. e. they shall be manifestly known to be his Servants; who were wont to be marked on the Forehead; and they shall be Holiness to the Lord, according to the Inscription on the High-Priests Frontlet. See the Notes on Chap. 7. 3, 4. 14. 1.]

5 And there shall be¹¹ no night there [i. e. no impurity, and no interruption of Happiness and Comfort, Psalm 36. 9. 1 John 1. 5, 6, 7.] and they need no Candle [i. e. no Artificial Light,] neither Light of the Sun [i. e. no Natural Light, of which the Sun is the Fountain,] for the Lord God giveth them Light [i. e. affordeth them his glorious Presence, and Consolations;] and they shall reign for ever and ever [i. e. after the Thousand Years Mediatory Kingdom,

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dom, they shall reign with Christ for ever in the highest Heavens; for Christ's Kingdom is an Eternal Kingdom, and of it there shall be no end, *Luke* 1. 33. See *Chap.* 3, 21. 5, 10, 20, 4, 6.]

¹⁰ This, and the foregoing Verses, contain a *Repetition* of what had been said before; either by way of (a) *Assurance*, and *Confirmation*, as is usual in *Prophecy*; or with reference to the Saints upon Earth, upon the mention of them, *Verse* 2. or with respect to the Persons, to whom that is now accommodated, which had been before spoken concerning their *City*, or *State*. Compare *Chap.* 21. 23, 25: with the fifth *Verse* of this Chapter.

6 And he [i. e. the first of the Seven Angels which had the Seven Vials, *Chap.* 21. 9.] said unto me, "these sayings [of the Prophecy of this Book, *Verse* 7.] are faithful and true [i. e. important, certain, and infallible Truths. See on *Chap.* 19. 9.] And the Lord ¹¹ God of the Holy Prophets [i. e. Christ, who spake by them, and whose Spirit inspired them, *Acts* 3. 21. *1 Pet.* 1. 10, 11, 12. 3. 19. *2 Pet.* 1. 21.] sent [or did send at first, *Chap.* 2. 1: and all along in this Prophecy,] his Angel [or Ministering Spirits,] to shew unto his Servants, the things [of this Prophecy,] which must shortly [after the Day of the (b) Resurrection, the time when this Vision was seen, and from whence it commences, begin] to come to pass [in order, one after another. See on *Chap.* 1. 1.]

Here begins the Conclusion, or Epilogue of this Sacred Drama; wherein the Angel (says Dr. Hammond in his Paraphrase on the place) began to conclude, and fold up his Discourse, and to sum up what I had seen in this Vision, telling me,

(a) *Gen.* 43. 32. *Phil.* 3. 1.

(b) See the Notes on *Chap.* 1. 10.

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that all this, *as strange, and as glorious as it was, should certainly come to pass* And the Vision ends, as it began, with a Declaration of the (a) Truth and Importance of the Prophecy; and of its (b) speedy issuing into Event; and of the most remarkable things contained in it.

“ Here is a plain Assertion of the Divinity of Christ, concerning whom these words are to be understood; as is manifest by comparing them with Chap. i. 1. and Verse 16. of this Chapter.

7 Behold “ I [Christ] come “ quickly in Judgment to my Kingdom; for the Vials are now ready to be poured forth:] Blessed [therefore, and this admonition is at this time, of all others, the most seasonable, when the severest Judgment of God are ready to be executed;] is he that keepeth the Sayings of the Prophecy of this Book. [See Chap. i, 3. 3, 11.]

“ Here Christ himself speaks; this being a Sacred Drama; in which, according to the Nature of such Representations, several Persons are introduced, and there are many interlutory passages; as is observable in the Song of Solomon, which is a Dramatick Poem, in the Form of a Pastoral Eclogue.

“ This Epilogue, or Conclusion, seems to refer to some of the most important, and remarkable passages of the whole Vision; which it behoves all to take the chiefest notice of, according to the Method observed in the first Chapter, which is, as it were, a Prologue, or Introduction to it. And accordingly, the sudden Coming of Christ to take Vengeance of his Enemies, in the pouring forth of the Vials, being one of the most remarkable Events fore-

(a) Chap. i. 3.

(b) Chap. i. 1.

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told in this Vision; is here again mentioned, as it had been before, *Chap. 1. 7.*

" For it seems probable, from *Chap. 21. 9.* that this part of the Vision was *seen and heard* by *John*, just before he had the Representation of the pouring forth of the Vials; when the Admonition to keep and observe the Words of this Prophecy, was most highly seasonable: For by a close consideration of *Chap. 17, L. 19, 7--11. 21, 9.* it seems, as if the first, or principal Angel of the Vials, which shewed *John* the Judgment of the Whore, and the New Jerusalem; gave him also this Conclusion at the same time, aptly fitted to the time just before the pouring forth of the Vials; when it was necessary, that the Saints should not only have a comfortable View of the blessed State, but also be assured of the sudden coming of it; that they might be sustained under the dismal Tribulation then approaching; whereupon they are again assured of his quick coming, *Verse 12.*

8 And I *John* [the Apocalyptick Apostle, and Servant of Christ, See on *Chap. 21. 2.*] saw these [foregoing] things [relating to the New Jerusalem,] and heard [the Voice of Jesus, and of his Angel, *Verse 6, 7.* and " both saw, and heard all the Sayings, and Visions of this Book; and therefore am worthy of belief, as having been an Eye and Ear-witness of] them. And when I had heard and seen [the glorious State of the New Jerusalem,] I fell " down to worship before the Feet of the Angel which shewed me these things [and who had also brought me the glad tidings of a Judgment on God's Enemy, the Whore, *Chap. 17. 1.* and of the Marriage-Supper, *Chap. 19 9.*]

" Although these Words have an immediate reference to what had been seen just before, yet they may also refer to all the foregoing Visions of this Book.

7 It is something difficult to determine whether this passage be the same with the former, related Chap. 19. 7--21. and only twice repeated, to shew the Importance of the Matter, and the great danger of falling into the sin of Idolatry; although the Relation be something different from the former (according to the manner of the Evangelists, the latter of whom deliver some things more fully and compleatly than the former) and the Two Representations, although of the same thing, are very different; the one being upon the View of the New Jerusalem State, in its full Glory, and compleat Description; the other, Chap. 19. only upon the sight of the preparation of the Bride, and her coming down out of Heaven.

9 Then saith he unto me [Immediately, in great haste, and with great Zeal, and Vehemency. See Chap. 19. 10.] See thou do it not, for I am thy Fellow-Servant [and therefore am not to be worshipped,] and [the Fellow-Servant] of thy Brethren the Prophets, and of them which keep the sayings of this Book [i. e. I, although an Angel of so great Rank, and Ministry, am yet but a Fellow-Creature with thee, and the Holy Saints, and Witnesses; and their Fellow-Servant also in the New Jerusalem State, in which you and they shall be equal unto Angels; and therefore I am not to be worshipped; Worship being due to Superiors, not Equals, Creatures and Servants. See on Chap. 19. 10.] Worship [therefore,] God, [and him alone; Matth. 4. 10]

10 Here the Angel seems to intimate, as if the sayings of this Book were a Caution against the Apostolical State, and the Worship of Angels; and also the Rule and Model of Divine Worship, from the first Apostolical State of the Church, typified by Ephesus, to the highest State of it in the New Jerusalem; according to which, as he could not receive such Worship, so ought not John also to have given it unto him. And this passage also affords a clear proof of the Divinity of Christ in Humane Nature; because Divine Worship is paid unto him all along in this Book.

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10 And he [i.e. Christ, Ver. 12, 13, 16, 20.] saith unto me, Seal^h not the Sayings of the Prophecy of this Book; for the time [of the completion of all the Sealings mentioned in this Book,] is [now] at hand.

These words must refer to the times of the seventh Trumpet, when all the Thunders were unsealed, Chap. 14. just before the pouring forth of the Vials; until when, it could not properly be used; it being expressly commanded, that every one of the Thunders should be sealed.

11 He that is unjust, let him be unjust still, and he which is filthy [i.e. guilty of any other sin, all of which defile a Man, Man. 15. 18. Jam. 1, 2, 3, 6] let him be filthy still, and he that is righteous [or justified,] let him be righteous still: and he that is holy [or sanctified,] let him be holy still [i.e. the time and place of Repentance is no more to be found, but he that is unjust, and filthy, will not repent; and he that is just, and holy, shall continue so still.]

These words seem to have a respect to the Times just before the pouring forth of the Vials; when those Men who had been proof against the preaching of the Everlasting Gospel, were judicially delivered over to punishment; because of the willful Obstinacy, and Hardness of their Hearts: whereupon they blasphemed, and repented not. See Chap. 16. 9.

12 And behold I come quickly [to Judgment, in my Kingdom,] and my reward is with me, to give every man according as his work shall be [good or bad, Matth. 16. 27. Rev. 12. 18. 20, 12--15.]

This must be supposed to be spoken before the pouring forth of the Vials; in which the Wicked receive their Reward in Punishments.

13 I am Alpha, and Omega the Beginning, and the End, the First and the Last [i.e. I am the Eternal God. who as I gave Being to all things, so do I put an end to them too; and I am more especially

cially shewing this my Divine Power, in bringing all things to perfection in my Kingdom, and thereby putting an end to Prophecy, whose main scope and design was with reference unto it. See on Chap. 1, 8. 21, 6]

14 Blessed ^a [in Christ's Kingdom, Dan. 12. 12. See on Chap. 14. 13] are they that (a) do his Commandments [i. e. are now found, and appear to have kept them,] that they may have right [by virtue of the Covenant of Grace, and upon their appearing in the fine (a) white Linnen of Christ's Righteousness: See on Chap. 19. 7, 8.] to the Tree of Life [i. e. to the incorruptibility of the new Jerusalem State, verse 2.] and many enter in through the Gates of the City [i. e. be admitted into that State. See on chap. 31; 6, 12, 21.]

15 For without [this blessed State, in the four corners of the new Earth, see on chap. 20. 8.] are Dogs [i. e. the Members of the Antichristian (b) Sodom, chap. 11. 8. and those who are without the Covenant, Matt. 15. 26. Profane, Brutish, and Persecuting Apostates, Matt. 7. 6. 2 Pet. 2. 22] and Sorcerers, and Whoremongers, and Murderers, and Idolaters, and whosoever liveth, and maketh a Lie [i. e. all wicked Persons, but especially the Antichristian Party, to which these Characters eminently agree, see on Chap. 21. 8, 27.]

16 I Jesus have sent my Angel [from the beginning (c) of this Prophecy, all along to this present conclusion of it:] to testify unto you [John, and all my other Servants, chap. 1. 1.] these things in the Churches [i. e. in, or concerning the seven Successions of my Church, see the Notes on chap. 1. 4. and on chap. second and third,] I am the root, and the off-spring of David [i. e. the Messiah, proceeding from David as from a root, to whom the King-

(a) (a) The King's M S. reads πλύνοντες τὰς στολὰς αὐτῶν, that is, wash their garments.

(b) A Dog is thought by the best interpreters to signify a Sodomite, Deut. 23. 18: Canes, qui Sapræ, cap. 21. 8. ἐσθλὸν ὑμῶν ut Hebræi exponunt, id quod est, Deut. 23. 18 Græc. in Locum.

(c) Chap. 1. 1.

(d) ἐνι.

dom was Promised, see on chap. 5. 5.] and the bright and morning Star [which only dawned in the Church Succession of *Antichrist*, but now shews in full brightness at the succession of my Kingdom, see the Notes on chap. 2. 28]

17: And the Spirit [speaking to, and in the several Successions of the Church, chap. 2. and 3. and making intercession for the Saints, Rom. 8. 26, 27.] and the Bride [i. e. the Saints, chap. 19. 7; 8. 21, 2.] say, come [Lord Jesus, come quickly in thy Kingdom.] And let him that heareth [and obeyeth the words of this Prophecy,] say [joyning as in consort,] come [Lord Jesus.] And (a) let him that is athirst [for the comforts, and refreshments of the new Jerusalem State, see on chap. 2. 6.] come: And whosoever will [or has a sincere desire for these times of full refreshments,] let him take the Water of Life freely [for the intortupibility of this State is of my free grace and favour, chap. 21. 6. 20, 1.]

18 For I [Christ, verse 20.] testify [and declare (b) openly, with the greatest earnestness, zeal, and holy Asseveration, as with an Oath, John. 13. 21. Rom. 1. 9. Acts 18. 5.] unto every man, [of what (c) quality, or dignity soever] that heareth the words of the Prophecy of this Book, [that it is a Book of so great perfection and life that] if any man shall (d) add unto these things [contained in this Book of Revelations, and by consequence to any other part of Scripture by Tradition, and rash, (e) or wilfully

(a) These are Christ's Words; and are a kind of Antiphony, in the Divine Anthem, or Sacred Dialogue; wherein Christ in Answer to the Saints, says, as it were; if you so desire my coming, I will not be backward in inviting you: let him, say I, that is a thirst come.

(b) *Autbis* is frequently the import of the word Testifie in Scripture.

(c) *Nullo excepto, pontifice, vel concilio. Parvus in loc.*

(d) (d) Elegans est allusio in *ὁ ὅστις ἐπιθυμῶν*. Grot. in Loc.

(e) *Rashly* to be the Authority of a false Interpretation of Scripture, it to take God's Name in vain in a high degree. Mr. Mede. This is the last authoritative Prophecy that is likely to come from Heaven, to be a rule of Faith to the Church; and whosoever shall go about to infuse any other expectations into men, than usually are agreeable to these Visions, God shall bring on him the judgments here denounced against his greatest Enemies; and so in like manner whosoever shall derogate from the authority of this Prophecy; or addison think not receiving the admonition of Christ here contained, in every part thereof, God shall cast him off, &c. Dr. Hammond's Paraphr.

falls Interpretations,] God shall add unto him [besides the terrible] burious of his ordinary Justice, and Wrath,] the [dreadful] plagues that are written in this Book.

18 Here is a change of Persons, and John speaks, whose words plainly refer to the admittance and entrance of the Saints into the new Jerusalem State; and therefore must have respect to the times after the Pouring forth of the Vials, when the Wicked were shut out of the City.

19 And if any man shall take away [as the Antichristian Party hath even the Scriptures themselves,] from the words [or authority,] of this of Prophecy, God shall take away his part and the Book of Life, [i. e. he shall not be found written in the Book of Life, among the Living in the New Jerusalem,] and out of the Holy City [from which he shall be debarred, and excommunicated,] and from the Things [promises, and blessings,] which are written in this Book.

20 As the Antichristian Party hath done.

20 He which testifies these things [i. e. Christ, who is Truth itself,] saith, surely [believe it, for it is a certain, and infallible Truth,] I come quickly [i. e. all my comings are unexpected, and by Surprise; I begin very suddenly after the date of this Vision, to bring it into effect. I hasten all things to an end in the just and due time; and am now just upon coming to put an end to this, and all other Prophecies, being not slack in performing them, as some men count slackness, 2 Pet. 3. 9.] Amen [saith John the beloved Apostle, and Servant of Christ, in the Name, and Person, of Angels and Saints his fellow Servants;] even so [be it; come Lord Jesus [in thy Kingdom, come quickly.]

21 The [Justifying, Sanctifying, and efficaciously operative] Grace [Proceeding from the undeserved Love, Favour, and Assistances,] of our Lord [God] Jesus Christ [our Saviour, and anointed Prophet, Priest, and King,] be with you all [Churches and Saints, to whom this great Prophetical Epistle is Written] Amen. [So be it, and so it will certainly be.]

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This whole Book of Prophecies being as it were one entire Epistle Monitory, to the Church of God throughout all Ages of the World ; it is concluded, as it was begun, according to the custom of the Apostles, with the usual Form of Valediction in their Epistles.

AMEN, AMEN, COME LORD JESUS, COME QUICKLY

FINIS.